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Vol. XVI. No. 8 | Chicago, Saturday, May 20, 1893 | Whole No. 757

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And

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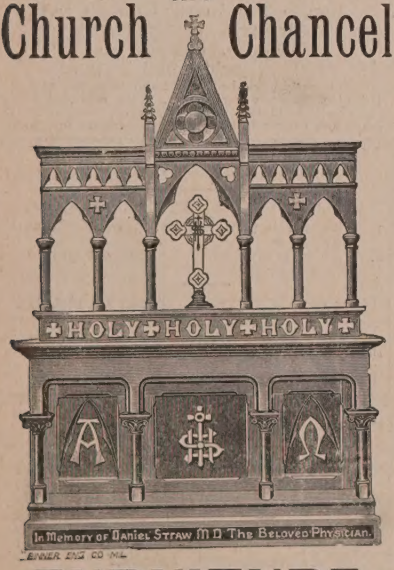

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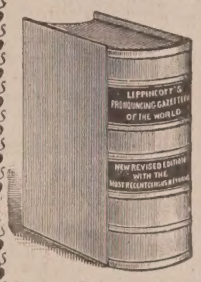

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The Living Church

Saturday, May 20, 1893

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News and Notes

IT HAS BEEN STATED that Dr. Gailor's election is the first which was made unanimously in our country. This is a mistake. The present Bishop of Springfield was unanimously elected by the concurrent votes of clergy and laity on Dec. 19th, 1877. He declined, and on the 28th May, 1878, he was again unanimously elected and accepted, and was consecrated on 11th June succeeding.

THE REV. John McKim, Bishop-elect of the Japan Mission, with his wife, has arrived in this country and is now visiting at Nashotah. On the evening of May 30th he will make an address to the Woman's Auxiliary in Grace church, Chicago, on which occasion Bishops McLaren and Tuttle will speak. The Rt. Rev. Daniel S. Tuttle, D.D., will preach the convention sermon of the diocese of Chicago, in the Cathedral, on the morning of May 30th.

DR. K. H. G. VON SCHEELE, Bishop of Nisby, of the Church of Sweden, has come to this country to take part in celebrating the 300th anniversary of the Swedish Reformation and to attend the World's Fair. On arrival he was received by a delegation of Swedish Lutheran ministers and a committee from the Martin Luther Society of New York. A public reception was given him at the Lutheran church of St. James, New York City.

IS THE WORLD'S FAIR finished? No, and probably it never will be. No more is a man's education ever finished. Such a microcosm as the Fair finds always something more to be done. But the rough and hard work is mostly done, and if one were to go now and live in Jackson Park until November, he could not see the half of it in detail. No man living will make a full survey of the White City and its exhibits. An early visit will, in some respects, be the most advantageous. During the next month, the weather will be neither cold nor hot, no place will be over-crowded, and more can be done with a certain expenditure of time and money than at any other season.

MANY who intend to visit Chicago this summer, doubtless have a dread of a great city and its unknown ways. Even those who are accustomed to great cities would do well to take their bearings and note some landmarks in advance. "Down town" Chicago may all be reckoned one way or another from the Court House, all streets running north and south, or east and west. There is no trouble to find one's way in Chicago. The city at large is South, North, or West Chicago, with reference to the river. This is like a "T" laid on its side ⊣, the stem running east into the lake. The World's Fair is several miles south of the mouth of the river, on the lake shore, and may be reached by boat, by steam, cable, and elevated roads.

THE REV. ELLISON CAPERS, D. D., Assistant-Bishop-elect of South Carolina, was born in 1837, being a son of Bishop William Capers, one of the most distinguished preachers of the Methodist Episcopal Church, South. Dr. Capers was graduated from the South Carolina Military Academy in 1857. At the breaking out of the Civil War he entered the Confederate Army, which he left as a brigadier general at the close of the war. He was ordered deacon by Bishop Davis, May 3, 1867, and priest 1868. He took charge of Christ church, Greenville, S. C., of which he continued to be rector until 1887, with one year's intermission in 1875, when he was rector of St. Paul's church in Selma, Ala. Since December, 1887, he has been rector of Trinity church, Columbia. The degree of Doctor of Divinity was conferred upon him by the University of South Carolina, in 1888.

AT THE MEETING of the Board of Managers of Missions, Tuesday, May 9th, there were present four bishops, seven presbyters, and six laymen. The Treasurer's statement to May 1st showed that the contributions have not increased with the appropriations, but are less than last year, and that there must needs be extraordinary receipts before the first of June to justify a renewal of the same appropriations for the new year. By resolution, the date of the beginning of the Missionary council in San Francisco was fixed for October 22d. The Rev. J. G. Hammerskold has been appointed by the Bishop of New York, under the resolution of the Board published last month, as general missionary to the Swedes in this country. Miss Georgia E. Starr was appointed for a term of years as teacher of English in St. John's College, Shanghai, China. She will be accompanied to the field by her mother and younger sister, who will voluntarily assist in the work of St. Mary's Orphanage, and otherwise. Mrs. Starr and her daughters are proposing to sail with the Rev. F. L. H. Pott and family in August. The Rt. Rev. Dr. Vincent, Assistant Bishop of Southern Ohio, was elected to fill the vacancy in membership of the Board.

STILL ANOTHER BISHOP has passed from the Church Militant to the Church Triumphant. The Rt. Rev. Wm. Henry Augustus Bissell, D.D., second bishop of Vermont, died on Sunday, May 14th, after several years of ill health. He was one of the oldest bishops in the United States, Bishop Clark of Rhode Island being the only one of the episcopate his senior in years. Bishop Bissell was born in Randolph, Vt., Nov. 10, 1814; graduated at Vermont University, 1836; ordained deacon Sept. 29, 1839, and priest, Aug. 2, 1840. He was rector of Trinity parish, West Troy, N. Y., from 1841–45; Grace church, Lyons, N.Y., 1845–48, and of Trinity parish, Geneva, N.Y., 1848–68. In 1868 he was consecrated to the bishopric of Vermont, in Christ church, Montpelier, by Bishops Horatio Potter of New York, McCoskry of Michigan, Williams of Connecticut, Coxe of Western New York, and Neely of Maine. For some time past Bishop Bissell has been unable, in consequence of failing health, to attend to all the duties of his office, but he had been for so long at the head of the diocese, that there was unwillingness to elect a successor. He was personally known to almost every member of the Church in the State, and was universally beloved and revered.

Brief Mention

——Any of our readers who may desire to have their correspondence addressed to the office of THE LIVING CHURCH during their visit to Chicago are invited to do so. All are welcome, but calls on Tuesday, publication day, should be short!——We are preparing a directory of Chicago churches, their location, hours of service, rectors' addresses, etc., to be kept standing during the Fair. It will be published next week. Rectors are requested to send corrections if any are needed.——This remark was recently overheard: "Our church has 85 communicants. One LIVING CHURCH and nine copies of the diocesan paper are taken. Everybody takes the Sunday papers."——A premium Mass is something quite unique. It out-Tetzels Tetzel. *The Sacred Heart Review*, as quoted by a Boston paper, has the following announcement: "The holy Sacrifice of the Mass will be offered every week in St. John's Seminary, Brighton, for the spiritual and temporal welfare of our subscribers."——"Keswick Brethren" is the name of a new organization claimed to be "undenominational" in which ministers of several denominations are associated. It will, if prospered, doubtless see its way to become a "church." Next!——"A rampant Congregationalist," according to an English paper, is one who has reached such a point that he considers himself defrauded and robbed if the choir sings something which he cannot sing—notwithstanding that the choir would sing it decently and to the glory of God, while he attempts it ludicrously and to the annoyance of his neighbors.

The Church of England

FROM OUR CORRESPONDENT

LONDON, April 29th, 2293.

The Archbishop of Canterbury was invited to the Congress of Religions to be held at your city this year. His Grace, however, has declined, and at the annual meeting of the S. P. G., two days ago, he made a brief allusion to the matter. He said that he had no wish to speak with the slightest disrespect of the attempt which was to be made at the World's Fair to present there a parliament of religions—to get representatives from Mohammedism, Buddhism, Confucianism, and all the religions from the ends of the earth, and to give them each a day for their particular views and sentiments before an audience representing the whole world. He could not speak with disrespect of such an attempt, but it appeared to him to be a total misapplication of the true view of Christianity. It did not appear to him to be their business to put Christianity on a platform in competition with all the religions of the world. We could not make Christianity a member of a parliament of religions without acknowledging that those religions had equal claims and had come to mankind under a parity of conditions. That he could by no means admit, and therefore, although he was not surprised, perhaps, at the Roman Catholic Church having accepted the invitation—and he was certainly not surprised at other Churches having accepted it—he felt that he had had to refuse it on behalf of the Church of England. It might be the only Church to refuse, but he and his brother bishops had felt that it was impossible to accept the invitation, generously as it had been worded. If it was only a question of evidences, it might be possible, if done with true reverence, to have the evidences for each religion produced and examined in the light of calm and cool reason; but that did not appear to be the idea, and our religion did not consist of evidences only, but also of deep-rooted faith and devotion, which could not be made subjects for discussion. It was like the temple of old. There was the court of the Gentiles; there was the court of the women; there was the court of the priests; there was the court where the worship was carried on, but beyond all, there was the Holy of Holies, in which there was the very Presence, and he did not think that we could go to such an assembly and leave our Holy of Holies behind us; still less could we imagine that the veil could be drawn.

Church of England Notes

For the opening services of the Church Congress which is to meet in Birmingham from Oct. 3rd to 5th inclusive, it is now definitely settled that the preachers will be the Archbishop of Canterbury at St. Martin's, the Bishop of Durham at St. Philip's, and Archdeacon Farrar at St. George's, Edgbaston.

The S. P. C. K. which began in 1840 by giving £10,000 to the council of the Colonial Bishoprics Fund "for the endowment of sees in the colonies and dependencies of the British Empire," has up to the present time voted £88,000 toward the increase of the colonial episcopate. The society has helped the endowment fund of seventeen dioceses in Canada, North America, and the West Indies, of twelve dioceses in Africa, of seven dioceses in Asia, and of sixteen dioceses in Australia and New Zealand.

The Rev. Charles Gore is resigning his post at the Pusey House at the end of the summer, and we understand that his successor will the Rev. R. L. Ottley, fellow of Magdalen College, and one of the contributors to "*Lux Mundi.*"

The 34th anniversary of the English Church Union will be celebrated at St. Agnes' Church, Kennington Park, on June 14 and 15. The special preacher announced is the Dean of Chichester, Dr. R. W. Randall. The annual meeting of the Union will be held on June 15 at Prince's Hall, Piccadilly, when the President of the Union, Lord Halifax, will take the chair.

Both in England and in Wales meetings continue to be held, protesting against the Welsh Suspensory Bill. According to a quite recent summary of petitions from Wales against the Bill, the total number of signatures amounts to 309,380. This number is divided among the four dioceses as follows: St. Davids, 106,929; Llandaff, 88,322; St. Asaph 62,266; and Bangor, 45,863. There is no gainsaying the fact that public feeling continues to grow more and more against the measure.

New York City

On the evening of Wednesday, May 10th, Bishop Potter made his annual visitation of the church of the Reconciliation, and administered Confirmation.

On the morning of Ascension Day, the Bishop made a visitation of the Pro-cathedral chapel. At night, he administered Confirmation at All Angels' church.

The trustees of the cathedral of St. John the Divine are carefully considering the kind of building stone to adopt for the exterior finish of the structure. It is desired to select a material which will best endure the climate.

At the church of the Holy Comforter, the Rev. Walter A. A. Gardner, rector, the Industrial School for Girls closed its session for the season on May 6th. New life is showing itself in this mission for seamen, under Mr. Gardner's vigorous direction.

On Ascension Day, a notably large procession of Knights Templar proceeded to St. Paul's chapel, of Trinity parish, to attend a special service there. The sermon was preached by the Rev. Dr. John W. Brown, of St. Thomas' church.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, a young men's club is about to be organized as part of the work of St. Andrew's Brotherhood. About 80 members have already been secured. The work is purely of a missionary character.

At the church of the Intercession, the Bishop confirmed a class presented by the rector, the Rev. E. S. Burford, on the morning of the Sunday after Ascension. At night, he made a visitation of St. Ambrose church, under the auspices of the City Mission Society.

The improvements in St. Peter's church, already referred to in these columns, have been completed. They include a fine new organ, new chancel furnishings, and a baptistry. A new organist, Mr. Charles B. Ford, entered upon his duties at the beginning of the month.

In the new chapel of the Messiah, memorial windows will be placed in commemoration of the late Mr. Coddington and others. One of these will represent the prophets of the Messiahship of Christ: Moses, Elijah, Daniel, and St. John Baptist. Another will portray David and Jonathan as types of true friendship.

At St. Clement's church, steps have been taken to suitably commemorate the long and faithful rectorship of the late Rev. Dr. Eaton. Recently a new baptistry has been constructed, and improvements have been made in the chancel. A summer home for fresh air work has been presented by a parishioner.

At the church of the Redeemer, the Rev. W. E. Johnson, rector, efforts are making to reduce the large debt, and with much prospect of success. The congregation has grown in a most encouraging manner, and numbers of young men have been attracted to it. The parochial societies have been completely reorganized.

At the church of Zion and St. Timothy, the Rev. Henry Lubeck, rector, Mr. W. R. Hedden has been appointed organist. He comes from Trinity church, New Haven, where he has made a most successful record. On leaving that parish, he received testimonials of regard in the shape of silver plate, from the rector, the Ven. Archdeacon Harwood, D. D. and the parishioners.

At St. George's church, the Rev. Wm. S. Rainsford, D.D., rector, 45 girls were admitted at the last meeting held for this purpose by the Girls' Friendly Society. The service was held in the chapel, and badges were distributed. The kindergarten at Avenue A mission has 77 children enrolled, with an average attendance of 70. On the last Friday of each month, there is a mothers' meeting attended by about 25 mothers.

The semi-annual meeting of the Joint Diocesan Committee on Uniform Sunday School Lessons, will take place at St. Augustine's chapel, of Trinity parish, on Thursday, May 25th. The meeting will begin with a celebration of the Holy Eucharist, and the business sessions will be taken up with the preparation of a scheme of lessons for Advent, 1894, to Trinity-tide, 1895. It is proposed that these lessons be drawn mainly from the Gospel of St. Luke, and treat of our Lord's life.

At the church of St. Mary the Virgin, the Rev. Thomas McKee Brown, rector, there was an unusual attendance of communicants at the Eucharist on Ascension Day. The feast of Corpus Christi falling this year on Thursday, June 1st, there will be a High Celebration, and the anniversary of the Confraternity of the Blessed Sacrament. The work of the Sunday school during the past year has been signally favorable. A point is made of encouraging the attendance of scholars at the early Celebration Sunday morning, and a larger number of children than ever before has been present. The afternoon session of the school has been managed by the Sons of St. Sebastian. These sessions will close with a festival on Whitsun Day. This church will maintain three Eucharistic Celebrations during the summer months. The guilds of St. Mary of the Cross and St. Mary of the Annunciation have greatly prospered in faithful attendance, work, and spirituality.

At his recent visitation of the church of the Ascension, the Bishop confirmed a class of 36 candidates, presented by the minister in charge, the Rev. G. M. Wilkins. A meeting was held at the parish house on the afternoon of Wednesday, May 10th, to consider the question of making the church free. The rector-elect, the Rev. Percy A. Grant, of Fall River, Mass., had signified his willingness to accept the call extended to him, provided the vestry would discontinue the system of renting pews, and make them free to the public. The income from this source has been about $17,000 annually. The Rev. Mr. Grant addressed the meeting, and described the benefits, he anticipated, would result to the parish if the free system was adopted. The vestry reported that they had taken a vote, and decided to recommend a change. After some discussion the question was put to the parishioners, who indorsed the action of the vestry, there being only two dissenting votes.

The new St. Luke's Hospital will make provision at first for about 300 beds, which, it is expected, will cost annually about $150,000 to maintain. This number will be increased as time goes on. In the present building there are 200 beds, the yearly cost of which is about $100,000. The proceeds of the sale of the old site, after the debt incurred on the new has been settled, will leave an endowment from which will be derived about $75,000 annually. On St. Luke's Day, 1846, the Rev. Dr. Wm. Augustus Muhlenberg made his first appeal for a Church hospital. Gradually gifts began to pour in. The first contribution was a silver dollar from a poor washerwoman who had been cared for in the temporary hospital that Dr. Muhlenberg began in the tower of his parish church of the Holy Communion. Bishop Littlejohn made touching reference to this in his address at the laying of the corner-stone. The hospital motto was *Corpus sanare; animam salvare*; and the religious care was placed permanently in the hands of the Church. After about 200 patients had received temporary treatment, the institution was opened May 13, 1858. The hospital has now 152 endowed beds. The work done since its opening has been: 36,050 patients treated, of whom 28½ per cent. were Churchmen; 27½ per cent. Romanists; 33 per cent. members of various Protestant bodies, and 1 per cent. Hebrews. The training school for nurses, which has been in operation since 1890, has graduated 32 pupils.

At St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, about $82,000 was received in the offertory taken upon the morning of Sunday, May 7th, in response to an appeal asking for $80,000. The money is to be used in making improvements in the church edifice during the summer months. In the four years and a half of Dr. Greer's rectorship, $1,035,000 has been given for charitable and current expenses. Last year $222,000 was given for missions and charities, of which $150,000 went for objects outside the parish. The parish itself is a vast missionary agency, and includes, besides the church, Swedish, Armenian, Syrian, and Chinese missions, Col. Hadley's rescue mission, and the work at the parish house. For some time past it has been desired to make improvements in the church edifice, but the matter has purposely been delayed for the sake of promoting instead these missionary energies. The whole interior of the church will now be gone over, partly remodelled, and wholly redecorated in colors subdued and tasteful but elegant. A large new organ will be put in also and connected with the gallery organ by electricity. There is to be a practically new chancel. The details of the remodelling and decoration have been decided on, and the work will begin June 1st, the church being closed while the workmen occupy it.

At the April meeting of the Church Club, arrangements were made looking to the delivery of instructions for Sunday school teachers in the coming autumn. Mr. George W. Kirke read a very valuable paper on the subject of Church ritual, tracing it from the Old Dispensation to the present time, calling especial attention to the ritual of the Eucharistic Sacrifice, and describing vestments, lights, and other accessories of the altar service. The paper was ably discussed by Mr. Herbert B. Turner, the Rev. Father Johnson, Mr. J. Bleecker Miller, Judge Calvin, Mr. Ogden, and the president of the Club, Mr. Zabriskie. Father Johnson referred to the practical value of a teaching ritual, which in his own case had drawn him out of scientific infidelity to the worship of God. Judge Calvin's fear that an ornate ritual might not promote Christian unity as fully as insistence upon the Faith once delivered to the saints, was responded to by Mr. Ogden with the reminder that any true Christian unity must not leave out of account the great bulk of the Christian world, which was represented by the Latin and Greek Communions. Mr. Zabriskie pointed out the fact that the Eucharistic Sacrifice was characteristic of all Catholic worship, but was seemingly ignored by many Protestant bodies, and he urged the importance of Churchmen informing themselves of what the teaching of their Church really was on these subjects. The Church Club has considerably added to its membership since last meeting.

A notable addition was made to the library of Columbia College at a meeting of the trustees, Monday, May 1st. The widow of Prof. John S. Newberry gave the College 2,500 volumes, which comprise some of the most valuable works on geology in existence. Prof. Newberry, who was a specialist in this science, began the collection about 50 years ago. The books will be temporarily placed in the building in E. 49th st., which is used for scientific purposes of the university. The trustees have created two new professorships. The new chairs are those of Romance Philology, and Rhetoric and English. Mr. Henry Alfred Todd, graduate of Princeton College and Johns Hopkins University, and long a student at Berlin, Paris, Rome, and Madrid universities, and now a professor at the Leland Stanford University, was appointed to the first, and the second was given to Mr. Geo. Rice Carpenter, a graduate of Harvard and former student of the University of Berlin, who has been instructor at Harvard since graduation, professor in the Massachusetts Institute of Technology, and lecturer at the Wellesley Ladies' College. The trustees have generously ordered that a portrait of the late Rev. Dr. F. A. P. Barnard, president of the College, shall be made and given to the University of Mississippi, the presidency of which he held before he came to Columbia. An important step has been taken by which the trustees have followed the example set by the University of Pennsylvania, in lengthening the course of study in the department of medicine from three to four years. This is in the direction of increasing the efficiency of physicians, in keeping with the great advances made in medical science. The new rule will not go into effect, however, until Oct. 1, 1894. The report of the Columbia College librarian shows an addition of 13,500 books to the library in the past nine months. The standing committee of the Alumni Association has formally handed over to the Athletic Union of the College a plot at Williamsbridge to be used for the purposes of the latter organization composed of students.

Philadelphia

The Rev. Dr. C. Ellis Stevens, of old Christ church, has been elected chaplain-general of the "Society of Colonial Wars" in the United States.

In view of the near completion of the new building, the corporation of Holy Trinity church have disposed of the old rectory, 1820 Spruce st., for the sum of $30,000.

Bishop Whitaker has given his canonical consent to the consecration of the Rev. John McKim as Missionary Bishop of Yedo, Japan, and also of the Rev. Frederick R. Graves as Missionary Bishop of Shanghai, China.

The will of Floyd J. White was probated on the 8th inst., the amount of the estate being given as $60,000. He bequeathed $5,000 to the wardens of the church of the Holy Trinity, the income to be used exclusively for the benefit of the parish poor. He also devised to the same body, the reversion of a trust fund of $5,000 on the death of his sister, the income thereof to be devoted to the same purpose. He also made a contingent bequest of one-half of his estate to the wardens of the same church and for the same purpose.

Additional Confirmations are reported as occurring at Christ church, Media, 14; St. Michael's, Germantown, 17; St. John's, Northern Liberties, 8; Trinity, Southwark, (including one from St. John the Evangelist), 30; Good Shepherd, Rosemont (Radnor), 10; All Saints' chapel, Norristown, 19; St. John the Baptist, Germantown, 25. These last four parishes were all visited on Rogation Sunday. Commencing at 8:30 A. M., the Bishop addressed the newly confirmed at

Trinity, he preached in the other three churches, besides celebrating the Holy Communion at the Good Shepherd. On Rogation Monday, in the chapel of the Educational Home, 10 Indian girls from the Lincoln Institution, and 15 boys from the Home, received this rite.

The Rev. H. A. F. Hoyt, rector of Trinity church, Oxford, in the convocation of Germantown, some little while since began a new mission at Rockledge, near Fox Chase; the location of this mission happens to be just across the country line, and is, therefore, in the convocation of Norristown. Mr. Hoyt desires to have the boundary line of the two convocations changed, so that this new mission may be placed in the convocation of Germantown, where he and his other work are. This new Trinity mission inaugurated its work by a full choral service on the feast of SS. Philip and James, a choir of 43 men and boys furnishing the music. Addresses were made by the Rev. Elliston J. Perot and the rector of Trinity, who announced that a lot 150 feet square had been purchased for the use of the mission, and is the gift of an interested parishioner of the mother church.

Special services were held on the evening of Rogation Sunday, at St. Barnabas' church, Kensington, the Rev. O. S. Michael, rector, on the occasion of the reception of the church charter. An address was made by the Rev. Dr. J. S. Stone, of Grace church. This parish was founded in October, 1875, and the church building opened one year thereafter, which soon had to be enlarged to meet the wants of a rapidly-increasing congregation. In 1886, the fine parish building was commenced. There have been three several ministers who have served the parish, prior to the present incumbent, who has been unanimously elected rector. During the 17 years of its existence there have been, Baptisms, 1,006; confirmed, 531; marriages, 229; and burials, 350. There are now about 450 communicants, and 800 in the Sunday schools. There are connected with the parish, a daily kindergarten, two schools of instruction in household work, a gymnasium, a reading room, several libraries, and 12 guilds. The entire property is valued at $50,000, and absolutely free from debt.

In the death of Mrs. John Lucas, on the 8th inst., in her 57th year, many of the charitable and philanthropic institutions of this city, as well as Grace church, have lost a warm and zealous friend and advocate. She was deeply interested in the Chinese-American Union of this city and was also indefatigable in her labors for the benefit of the Episcopal hospital and the Newsboys' Home. She was also especially interested in silk culture, and at the time of her death was president of the Woman's Silk Culture Association, a national organization. Mrs. Lucas was at the head of the Board of Lady Managers of the Centennial Exposition in 1876, and was also appointed a member of the Board of Lady Managers of the Columbian Exposition by Governor Pattison, but her failing health compelled her to resign after serving but a few months. The burial service was said at her late residence on the 11th inst., by her pastor, the Rev. Dr. James S. Stone, assisted by the Rev. Thomas F. Milby, of St. John's-in-the-wilderness, Gibbsboro, N. J. Her eight sons were honorary pall bearers.

The dedication festival of the church of the Ascension, the Rev G. Woolsey Hodge, rector, was duly observed on the Feast of the Ascension, with an early Celebration, followed at a later hour by Matins and a choral Celebration. The usual daily Evensong was supplemented by the Compline service at 8 P.M., with the anniversary sermon by the rector. The new banner of St. John's Guild is a beautiful specimen of the work of the embroidery class. On the sky-blue satin is painted in oil colors a full-length picture of St. John the Evangelist, holding in his right hand a pen, while drooping over the left arm is a scroll on which is seen the first verse of his Gospel in the Latin tongue. At his feet is the eagle with folded wings, the symbol of the Apostle. This portion of the work was done by Miss Parmalee, a member of the embroidery class, and the beautiful needle work in gold and colors reflects great credit on the ladies of that class. There are 59 young men connected with this guild, and in St. Mary's Guild are 49 young women. The chapter of St. Andrew's Brotherhood numbers 15 members. On the evening of Expectation Sunday there was a procession of the guilds, etc., of the parish, and a special sermon was preached by the Rev. Dr. Thos. A. Tidball. The festival closed on Monday night, 15th inst with the annual parish tea.

Chicago

BISHOP'S APPOINTMENTS

JUNE

4. Chicago: A.M., Cathedral; P.M., St. Stephen's.
6. Racine College, trustee meeting.
11. A.M., Cathedral; P.M., Christ, Joliet.
12. 11:30 A.M., Waterman Hall, trustee meeting.
13. Waterman Hall, Annual Commencement.
18. Hobart College, Geneva, N.Y., baccalaureate sermon.
25. A.M., Consecration of the church of the Holy Communion, Maywood.

The Bishop will be at the Church Club, 10:30 to 4, Wednesday, May 10th, Saturday, May 20th, Saturday, May 27th.

The Bishop visited St. Philip's church on Sunday morning, May 7th, and confirmed a class of ten persons, who were presented to him by the Rev. H. G. Moore.

The Bishop visited Christ church, the Rev. A. L. Williams, rector, on Sunday afternoon, May 7th, and administered Confirmation to 13 candidates. This parish is growing rapidly and hopes are entertained that in the near future, work on the parish house will be commenced. The St. Andrew's House is ready for guests, and offers excellent facilities at reasonable rates for visitors to the World's Fair. Being within walking distance it is one of the most desirable places for strangers to the city.

The benediction of the new altar was the special feature of the service in the church of the Ascension, the Rev. E. A. Larrabee, rector, on the eve of Ascension Day. An office for the occasion was authorized by the Bishop. The service commenced with versicles from the Prayer Book followed by Psalms xxiv; xlvii; cviii, with their proper antiphons. The chapter was from Acts I. with hymn 144 (A & M). After this, the *Magnificat* to Mann's setting was sung, followed by the sermon by the Bishop; texts, "Do this in remembrance of Me;" "We will remember Thy love more than wine." After the sermon a solemn procession marched round the aisles of the church. Immediately on its return to the chancel the office of the benediction was begun, the whole concluding with a solemn *Te Deum*. The first celebration of the Holy Eucharist after the benediction of the altar was at 7.45 A. M., Ascension Day, the Bishop being celebrant, a goodly number of communicants being present. At the service of benediction a large number of the clergy of the diocese attended, many of whom were robed and in the chancel. The church was filled with a very large congregation.

The altar is a very beautiful and exquisite work of art. It is made of the best American white marble; the capitals and carved portions being of Carrara marble, the front and ends are divided into seven panels, separated by columns of Mexican onyx. Each panel is filled with a design in mosaic by Salviati of Venice. The centre panel is the *Agnus Dei*, the other four in the front being filled with figures of the four evangelists. The altar is raised from the floor of the sanctuary by three steps of white marble. The reredos consists of two shelves with two gradines leading up to the canopy. In the centre is the tabernacle, the door of which contains a beautiful picture of the Crucifixion in mosaic. The canopy is a chaste piece of most excellent workmanship, supported by six columns. Flanking the reredos are two beautiful life-size figures of adoring angels with outstretched wings, on massive columns of marble.

The design is both graceful and suggestive of the angelic worship of the Head of the Church. The architect is Mr. Edward J. M. Stent, the artists Ziess and Jansen of New York. The angels were made in Westminster Road, England. The altar is the gift of Mrs. Wheeler, one of the most devoted workers in the church. The gift includes besides the altar, the stone parapet and steps leading into the choir from the nave, the marble pavement for choir and sanctuary, the credence and piscina of white marble, the iron rood screen with its figures, a most graceful and artistic piece of work, and the seven sanctuary lamps. The total cost is about $9000.

Diocesan News

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The 45th meeting of the Archdeaconry of the Susquehanna was held in St. John's church, Delhi, the Rev. Creighton Spencer, rector, on May 2nd and 3rd. At the opening service addresses were made by the Rev. R. H. Gesner on "The American Church," and by the diocesan missionary, Canon Stuart, on "Present-Day Tendencies and Missionary Work." Archdeacon Olmsted made a few remarks on the "Christian Life." On Wednesday morning at 10:30 there was a celebration of the Holy Communion. Owing to the indisposition of the archdeacon, who was confined to the house by a severe cold, the Rev. Mr. Spencer, rector of the parish, was the Celebrant. The Rev. James E. Hall, of Cherry Valley, preached the sermon on St. John xx: 21. After the service, the members of the archdeaconry were most cordially entertained at luncheon by Mr. William Sheldon, whose reminiscences of past days added zest to his generous hospitality. The business session was held in Mr. Sheldon's parlor at 4 o'clock. The Rev. Chas. S. Olmsted was nominated to the Bishop for archdeacon of the Susquehanna; the Rev. R. H. Gesner was elected secretary and treasurer. Reports of missionaries followed. The archdeaconry, through the rectors of most of the parishes, pledged Canon Stuart $100 for the rental of a place for public worship in Cobleskill, the Brotherhood of St. Andrew of St. Paul's church, Albany, having promised to provide and pay the expenses of a lay-reader. Mr. Howells, of Sidney, reported that, beside an eligible building site secured and paid for, St. Paul's mission had the promise of $2,000 for its church edifice. More than $1,000 has been raised by the missionary and his helpers since his coming to Sidney in Advent last; $1,000 more are required to complete the proposed edifice. Members of the archdeaconry pledged a portion of this and hope that the rest may be speedily forthcoming. The new church will be built during the coming summer and autumn.

A committee consisting of the Rev. Dr. Parke, Mr. Snyder, and the Rev. R. H. Gesner, was appointed to take action relative to holding a choir festival of the parishes of the archdeaconry. Mr. Snyder, who has successfully trained the large choir of Christ church, Cooperstown, is a competent and enthusiastic musician. Resolutions commendatory of the late Rev. W. H. Goodison, of Franklin, and Messrs. George and Henry St. John, of Walton, were adopted by a rising vote. Upon the invitation of Archdeacon Olmsted, the archdeaconry unanimously voted to hold the fall meeting and the choir festival at Cooperstown at the same time. The archdeacon made the following appointments for the next meeting: *Preacher*, Rev. Creighton Spencer; *alternate*, Rev. Eugene Griggs; *essayist*, Rev. J. R. L. Nisbet; *alternate*, Rev. R. H. Gesner. Mr. William Sheldon contributed $25 for the expenses of the archdeaconry. In the evening, after Evensong, addresses were made by the Rev. Mr. Nisbet on "Missions and the Christian Life," and by the Rev. Reeve Hobbie, on "Work among the Colored People. Thus closed one of the most successful and delightful meetings of the archdeaconry.

Ohio

Wm. Andrew Leonard, D. D., Bishop

SANDUSKY.—On Sunday, May 7th, the Bishop preached and held Confirmation in Grace church in the morning and at Calvary in the evening. At Grace church he confirmed six young men and eight young women, and at Calvary 31 in all. This large class, prepared during a vacancy in the rectorship, drew a warm commendation from the Bishop, and shows what can be done even under disadvantages.

LIMA.—On Monday evening, May 8th, at Christ church, the Rev. C. B. Crawford, rector, Bishop Leonard administered the rite of Confirmation to 25 candidates. After service, in order that the Bishop might meet and become acquainted with those confirmed, a most pleasant reception was held at the residence of the warden, Wm. M. Melville, at which a very large number were present.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

The 40th annual convention convened at Grace church, Cedar Rapids, Tuesday, May 9th. The opening services consisted of low Celebration at 7:30 A. M., by Canon Rodgers, of Davenport cathedral, and choral Celebration at 10:30, at which the Bishop was Celebrant. This latter was a most elaborate service, the full choir of Grace church rendering Cruikshank's Mass in E flat. Five acolytes in dalmatics and red cassocks attended the officiating clergy. The preacher was the Rev. E. J. Babcock. His text was Acts iv: 29, 30, and his theme that true Christian unity is to be found only in Church union. The convention assembled at the close of the service, Bishop Perry presiding. The Rev. Irving McElroy was elected secretary. Roll call showed an unusually large attendance of clerical and lay delegates. The Bishop delivered his annual address. Referring to the growing need for increased episcopal supervision, he said that the time had not yet come for division of the diocese, but recommended the election of an assistant bishop, with assigned territorial jurisdiction. He enjoined upon clergy and laity loyal acceptance and use of the Standard Prayer Book as adopted by the last General Convention. He urged more liberal gifts for the missionary and educational work of the diocese, and concluded with a report of his official acts for the convention year, which included 4 ordinations, the opening of 3 new churches, and the administration of Confirmation to 483 candidates. The portion of the address referring to an assistant bishop was referred to a special committee of ten, with instructions to report at 2:30 P. M. of the second day.

In the evening, choral vespers was sung by Dr. Green and the full choir of the church. Effective missionary addresses were made by Archdeacons Hoyt and McElroy, and the Rev. Messrs. Bowen and Parkinson. The report of the treasurer of the Board of Missions was read, showing $4,602.50 had been raised the past year, about $100 more than the year previous. After the missionary meeting, the Bishop confirmed a class of four, presented by the rector of Cedar Rapids.

The early Celebration on the second day was taken by Dean Paget of Trinity church, Muscatine. The morning session began at 9:30, after prayer by the Bishop. The report of the Episcopate Fund showed assets amounting to $67,385.14, with an estimated income of about $2,900. The treasurer of the trustees of funds and donations reported that during the year $2,666.97 was paid to disabled clergymen, and $225 to feeble parishes. Acting upon the recommendation of the Committee on Canons, the convention adopted a canon providing that property of defunct parishes and missions shall revert to the diocese.

The committee on ways and means reported an income during the past year for diocesan and convention expenses of $490,600.

The Rev. W. H. Parish was elected registrar of the diocese.

The following clergymen and laymen were elected as the Standing Committee for the ensuing year: The Rev. Drs. M. A. Johnson, S. N. Watson, and J. J. Wilkins; Messrs. J. J. Richardson, H. M. Henley, and T. M. Bowen.

At 2:30, the committee to whom was referred the subject of assistant bishop, reported the following:

Resolved, That the consent of the Bishop is requested to the election of a coadjutor-bishop of the diocese, because of extent of present diocesan territory, and that he be asked to set aside to such coadjutor, such territory as shall be designated by the convention electing the coadjutor-bishop.

Resolved, That a special committee of three clergymen and two laymen be appointed to prepare and issue at once an appeal to the parishes and organized missions of the diocese, setting forth its needs for additional episcopal supervision, and the consequent necessity for the election of a coadjutor-bishop; also asking to what extent such parishes and missions will increase their present assessments, and also soliciting from individuals, pledges of yearly support of such coadjutor bishop.

The following amendment to the first resolution in the above report was made:

And that the Bishop be requested to take into consideration in making canonical assignment of duties to the said assistant or coadjutor-bishop the expressed wish of the convention electing said assistant bishop.

The resolutions as amended were adopted, and the committee contemplated by the resolutions was appointed as follows: The Rev. Drs. Wilkins, Green, and Cornell; and Messrs. Bloomer and Henry.

Sioux City was chosen as the place of meeting for the next convention, which will be held on the first Tuesday in Advent.

A resolution of thanks and greeting was voted to the Rev. H. C. Stilson, of Des Moines, for the past 16 years secretary of this convention.

Resolutions of hearty thanks were voted to the rector and Church people of Cedar Rapids for their generous hospitality, and of congratulation upon their beautiful and well-appointed church edifice, and the evident prosperity of the parish. All the visitors were delighted at the great work Dr. Green is doing in Cedar Rapids. He has not only a church that challenges admiration for its size, beauty, and completeness, but has also a fine choir, numbering some 75 voices, numerous and well-organized guilds, and other parochial agencies, and a hard-working and devout congregation, who follow his leadership with unswerving loyalty.

The convention adjourned at 5 o'clock, and the members availed themselves of an invitation to visit St. Luke's Hospital, a most creditable institution of the Church which Dr. Green has thoroughly established in Cedar Rapids.

In the evening, a banquet was given by the ladies of Grace church parish to the delegates and other visitors to convention. Responses to toasts were made by the Bishop and several others of the clergy and laity. It was a brilliant affair throughout, and a happy termination of the conventions labors.

During the convention the annual meeting of the Woman's Auxiliary of the diocese was held in the chapel of Grace church. Mrs. E. C. Rock, of Cedar Rapids, the president, submitted a comprehensive report of the work of the auxiliary. The report of Mrs. C. H. Gaylor, the secretary, was also presented, showing $1,000 in cash, and goods to the value of $800 collected during the year. The following officers were elected for the ensuing year: Honorary president, Mrs. Wm. Stevens Perry, Davenport; president, Mrs. C. E. Rock, Cedar Rapids; vice-president, Mrs. W. R. Bowman, Waverly; treasurer, Miss Alice Kimball, Davenport; secretary, Mrs. C. H. Gaylord, Des Moines.

Northern Michigan

Bishop Davies being still in charge of this missionary jurisdiction has called the annual council of the jurisdiction to meet in Grace church, Ishpeming, the last week in May. In the work of visitation of this vast field of the Upper Peninsula, Bishop Davies will spend six weeks this summer. It is expected that Bishop Kendrick of Arizona and New Mexico will undertake to visit certain parts of the jurisdiction for episcopal duty. Ground was broken for the new St. Joseph's Memorial church, Detroit, on Monday morning, May 1st, Festival of SS. Philip and James. After a Celebration of the Holy Communion in the chapel, a brief service was held on the site of the new church, adjoining the chapel, by the rector, the Rev. Louis A. Arthur, assisted by the Rev. R. O. Cooper and the Rev. W. O. Waters. The first sod was then turned by the founder of the parish, Mrs. Lucetta R. Medbury, and the senior warden, Mr. Dingwall. The church is to be of Ionia sandstone, in the Norman style of architecture to harmonize with the chapel already built. It is to seat about 650. The choir is to be 20 feet deep and the sanctuary 15 feet. The building is already begun. The cost is to be $35,000.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

OCONOMOWOC.—The 4th Sunday after Easter was a memorable day for the people of Zion parish, as it marked the successful completion of a long-cherished plan. At the late Celebration there was unveiled and blessed by the rector, the Rev. Frederick C. Jewell, a most beautiful and suggestive sanctuary window, given in memory of the Rev. Dr. Kemper, by many of his friends both in the parish and in other parts of the land. The scenes in the window were suggested by Bishop Nicholson, who has kindly given much time and thought to the matter, and consist of the Annunciation, the Nativity, the Epiphany, the Baptism, the Crucifixion, the Resurrection, and the Ascension. Thus will all worshippers in this church be reminded of the important events in the life of our Blessed Lord, and also be taught the cardinal points in the Church's Faith. Attached to the sanctuary walls on either side of this window over the altar, are two beautiful brass tablets, bearing respectively the following inscriptions:

To the greater glory of God and in loving memory of His servant, Lewis Ashhurst Kemper, priest and doctor. In peace April 27, A. D. 1886.

During four years—1882–1886—the faithful and devoted rector of this parish. A teacher sent from God. Jesu, mercy.

The tablets are from the Philadelphia house of George W. Shaw & Co., who most carefully and creditably carried out the work entrusted to them. The window is from the well-known firm of John Hardman & Co., of London, Eng., and for correctness of detail, richness of coloring, and artistic workmanship, can be sately said to be unexcelled by any of its size and cost ($1,000) in the whole Northwest.

The entire day was observed in memory of Dr. Kemper, it being the seventh anniversary of his burial. There was an early memorial Celebration, at which the Rev. Dr. Riley, of Nashotah House, the intimate friend of Dr. Kemper, was the Celebrant. Following this came the late Celebration, also commemorating the beloved and lamented rector, and the blessing of the above-mentioned memorial gift, as well as a solid silver Communion service, consisting of paten, chalice, and flagon, rich in beauty and design, given by Mr. Jackson B. Kemper, in memory of his father. At this service the Rev. Dr. Riley delivered a most thoughtful sermon on the faithful and good pastor as exemplified in Dr Kemper's life and work. The altar was made beautiful with chaste Easter lilies and other choice flowers, which at the close of the service were carried to Nashotah Cemetery and lovingly placed upon Dr. Kemper's grave. The music, which was of a high order, was full of Easter triumph and rejoicing as became a service in memory of a faithful servant of God, who feared neither the sting of death nor the victory of the grave.

East Carolina

Alfred A. Watson, D. D., Bishop.

Bishop Watson visited the chapel of the Good Shepherd at Wilmington on Friday night, April 28th, and confirmed a class of 13, which was presented by the minister in charge, the Rev. Jno. B. Gibble. All of the class were adults except two; there were two married men and three married women. This is the first visitation of the Bishop since the establishment of the Mission last fall. The field is ripe and the Church, with her impressive services and pure gospel truth, is there and reaping the harvest.

On the 30th, at 11 A. M., the Bishop visited St. James' parish, the Rev. Robert Strange, rector, and confirmed a class of nine; at 5:30 P. M. St. John's parish, the Rev. Dr. Jas. Carmichael, rector, and confirmed a class of three; at 8 P. M. St. Paul's parish and confirmed a class of two.

Indiana

David E. Knickerbacker, D. D., Bishop

The convocation of Northern Indiana met at Kokomo, on Tuesday and Wednesday, April 24th and 25th, Bishop Knickerbacker presiding. There were only a few of the clergy of the deanery in attendance. The new church which has been built by St. Andrew's parish, was not yet ready for a service of benediction, and therefore the sessions of convocation were held in the Congregational church. On Tuesday evening, after the order for Evening Prayer had been said, the Rev. G. A. Carstensen preached on the "Fatherhood of God," after which a class of 16 persons was presented for Confirmation. On Wednesday, after Morning Prayer, there was a celebration of the Holy Communion by the Bishop. A brief business session was held and reports of the clergy were made. The Litany was said at 2 o'clock, and a paper on the late Bishop Brooks was read by the Rev. William Mitchell. The Bishop confirmed ten more candidates in South Kokomo. Wednesday evening at 7:30, there was a missionary meeting. The Rev. L. F. Cole read a paper on the "Work of a General Missionary," and addresses were made by the Rev. Mr. Mitchell and the Bishop of the diocese.

The convocation of the Central Deanery held its spring session in Trinity church, Connersville, May 2nd and 3rd. At Evening Prayer the sermon was by the Rev. J. E. Cathell, followed by an inspiring address by the Bishop. On May 3rd, after Morning Prayer, there was a business meeting, the Bishop presiding. The dean, the Rev. E. G. Hunter, was absent, being kept at home by sickness. It was moved that the next meeting of the convocation be at Lafayette. Then followed a discussion of the topic, "The Division of the Diocese," opened by the Rev. J. H. Ranger, who, by a review of the financial status and growth of the diocese, showed how it could be advantageously effected. He was followed by the Rev. Messrs. J. E. Cathell, G. A. Carstensen, and J. D. Stanley. At 10:30 A. M. was a sermon by the Rev. J. D. Stanley, and the Holy Eucharist, the Bishop celebrant; at 11:15, business meeting, at which the discussion of the topic, "Division of the Diocese," was resumed. The Bishop made an earnest appeal for more missionary work both in the larger cities and smaller towns. He clearly showed that it would be for the great benefit and growth of the Church in the diocese. He does not advise or expect division immediately, but desires preparation for it. He had hoped that by the 10th anniversary of his consecration to have seen the Endowment Fund all paid in. There is much room for encouragement. At 2 P. M., the Litany was said, followed by the topic, "Preparation of Candidates for Confirmation," opened by the Rev. J. E. Cathell, who makes his Sunday school a constant agency for preparing candidates for Confirmation. The Rev. G. A. Carstensen and the Rev. J. D. Stanley spoke of making this a special means of getting acquainted personally with their young people in such a way as to help them very much more, by finding out their needs. The Bishop spoke very earnestly upon the topic, and gave helpful advice. He also urged greater care and thoroughness in this important matter. The Rev. J. H. Ranger was asked to follow on the topic, "After Confirmation." He emphasized the need and benefit of putting them at once into such work as will encourage and interest them. At 3:15, a paper on the topic, "The use of the Prayer Book in mission services, and the value of its distribution as a missionary agency," was read by the Rev. F. C. Woodard. Remarks were made upon the same topic by the Rev. W. D. Engle. At 4 P.M., woman's meeting; the opening address was made by the Bishop. Many churches and missions owe their existence to the faith and zeal of the women. Miss Upfold read a very instructive paper, showing in part, the grand work Church women are doing, having undertaken to endow a missionary diocese. The hour closed with prayer by the Rev. W. D. Engle. Missionary meeting 7:30,. Evening Prayer, followed by stirring addresses by the Rev. Messrs. J. H. Ranger, G. A. Carstensen, and the Bishop. A helpful and encouraging convocation closed with prayer and benediction by the Bishop.

Texas

Alexander Gregg, D.D., Bishop

MATAGORDA.—On the 4th Sunday after Easter, Bishop Kinsolving visited Christ church, and confirmed 10. This is the oldest parish in the State of Texas, and the first parish register will always be an object of interest to every Churchman whose eye falls upon its faded pages. Not to go into details, the Rev. Caleb S. Ives, a clergyman of the American Church, sent out by the Domestic and Foreign Missionary Society, landed here Dec. 12, 1838. He held his first service on Sunday, Dec. 23rd, and on the following Tuesday, being Christmas Day, administered Holy Communion, it being the first time it was ever administered by a clergyman of the Episcopal Church, in the Republic of Texas. The first church building erected was consecrated by the Rt. Rev. Leonidas Polk, D. D., Bishop of Louisiana, Feb. 25th, 1844. On the evening of the same day the first Confirmation was held; and the first ordination in the Republic of Texas was held in the same church on Easter Day, April 23, 1848, by the Rt. Rev. G. W. Freeman, D. D., Missionary Bishop of the South-west, when Mr. H. N. Pierce, now the Bishop of Arkansas, was admitted to the holy order of deacon. On his recent visitation, Bishop Kinsolving expressed himself much gratified to see so much life remaining in this historic parish, and the people are delighted to find that one so able and genial has come to take up the work which their honored and beloved diocesan, by reason of the weight of years, has been compelled to lay down.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

WATKINS.—Bishop Coxe visited St. James' church, the Rev. C. H. Duncan, rector, on the evening of Thursday the 27th ult., preached and confirmed a class of 22 persons. An interesting feature of the Confirmation service was the presentation by the Rev. C. Orvis Dantzer, missionary, of three deaf-mutes, the service being closely watched by six others, some of whom journeyed from long distances to be present at the service. The church was filled to overflowing with friends of the Bishop who were delighted to see him once more in their midst. The offering was given to Mr. Dantzer for his work among the deaf-mutes.

The parish received at Easter a beautiful altar service from Mr. and Mrs. F. R. Hoyt, and from the children of the Sunday School, a brass font ewer.

BUFFALO.—The city section of the Woman's Auxiliary held its semi-annual meeting in Grace church Guild House, April 26th, at 3 o'clock. The Rev. L. B. Van Dyke opened the meeting with prayer and the hymn "From Greenland's Icy Mountains" was enthusiastically sung by about 70 ladies who had responded to the invitation to be present. Twelve of the churches of Buffalo, and St. Mark's, Tonawanda, N. Y., were represented, and a most interesting account was given of the past winter's work of the Woman's and Junior Auxiliaries, all tending to show a marked improvement in the amount and value of the work done, and of the average number of ladies present at each meeting, as against that of the previous year.

A report on the collection of postage stamps was called for and as nearly 100,000 had been collected, it was decided to forward them to New York, per Mrs. W. A. Bird, as soon as that number could be completed. A collection was taken amounting to $8.05 for the library on mission work and Mrs. E. D. Poole kindly offered a number of the Round

Robin series to be added to the collection. The ladies of St. Luke's church tendered an invitation for the meeting to be held with them in the Fall and the session closed with an excellent lunch provided by the ladies of Grace church.

GENEVA.—A new departure has been made in establishing a department of music in Hobart College, with Mr. Chas. J. Rose, a graduate of the College, in charge. His studies in music were made in Europe, and he is an experienced teacher, choir trainer, and organist. Chapel services Sundays and week-days have the added attraction of good music, especially when the Anglican choral service is given. It is designed that some measure of instruction in music shall be given to all students; additions have recently been made to the capacity of the fine organ in the College chapel, and alumni are interesting themselves in providing an endowment so that at Hobart, as at the colleges of the English universities, the musical service may be permanently maintained at a high level.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

SPRINGFIELD.—Bishop Atwill visited St. John's parish, the Rev. M. M. Moore, rector, for the third time within the year, and confirmed a class of eight persons on May 7th. This makes 40 confirmed during the year. The people of the parish are making most strenuous efforts to meet a threatened foreclosure of a mortgage debt of about $2,300. When this is paid, the parish will be in full possession of property valued at about $12,000, and will be unhampered in doing the large work that lies around it. Many kind friends have responded to appeals for aid, but scarcely one-half of the amount needed is yet in sight.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

On Saturday evening, April 29th, Bishop Gillespie met the deaf-mutes of Grand Rapids at his residence, where a pleasant social time was had, conversation being carried on by signs and writing. The Rev. Mr. Mann, their pastor, was present, as were also the Rev. Messrs. Hubb and Burgess. In the class confirmed the following Sunday morning in St. Mark's church, was one of the deaf-mutes; Mr. Mann interpreted the service. The members of St. Bede's Deaf-Mute Mission have already a Bible class, which meets weekly. The service of a lay reader may be had soon, in which case services can be had every Sunday.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

A library building will soon be built for the Porter Acadamy, Charleston. It will be an octagon, two stories, fire-proof, brick, stone-trimmed building, 29 feet in the clear, having a reading room in four corners, and with a spiral staircase leading to the gallery in the second story where the books will be kept. It is the gift of a New York friend who furnished the means last November. The present library only contains 400 volumes, but it is presumed that the handsome new building will lead to additions.

The parochial reports show that 261 persons have been confirmed in the diocese since the Bishop has been physically disabled from performing episcopal duty.

The Rev. E. N. Joyner, archdeacon of the colored diocesan work, received about $1,000 and promises for his work from northern friends while North last winter.

It is now nearly 22 years since the Bishop was ordained assistant bishop, and of the 53 clergymen then in the diocese, only 16 survive.

Florida

Edwin Gardner Weed, D. D., Bishop

The 50th annual council met in St. John's church, Tallahassee, on Wednesday, May 3rd, at 11 A.M. The opening service was the celebration of the Holy Communion by the Bishop, who also preached the council sermon. The council was to have met, by the appointment of the last council, in Grace church, Ocala, but as Ocala is in that part of the State which was set off by the General Convention of 1892 as a missionary jurisdiction, a change became necessary, and the Bishop selected Tallahassee. It was a very appropriate choice, as in this parish the diocese was organized in 1838, the several councils which elected its three bishops held their meetings here, and the first two bishops—the one before, and the other after, his consecration—were rectors of this parish.

Since the consecration of the present bishop, in 1886, the financial and statistical force of the diocese has increased about 50 per cent. Then there were 20 resident clergy; now, after seven years and the cession to the general Church of all that large region lying south of the counties of St. John, Putnam, Alachua, and Levy, there were 24 clergy present and about the same number in the ceded territory.

In his address, the Bishop pressed upon the clergy and laity the great importance of the Woman's Auxiliary for the sustenance and extension of the missionary work, and urged them to give to these faithful and devoted women their earnest and substantial aid. The great work of the University of the South also received a hearty endorsement. A touching tribute was paid by him to the memory of two of Florida's old and highly esteemed laymen, who have recently passed into Paradise: Dr. Bythewood and Dr. W. A. Spence. Much of the address, as, also, the interest of the council at this session, was centered on the changed conditions growing out of the division of the diocese. The financial question, always a trying one, was fairly met, and all demands of the diocese provided for.

Among other things, the council placed on record, by a rising vote, its sorrow at the decease, recently, of one of Florida's chiefest and most honored sons, that Christian soldier and gentleman, General E. Kirby-Smith, professor of mathematics at the University of the South.

The officers of the diocese, elected for the ensuing year, are: *Secretary*, the Rev. R. H. Weller, D. D.; *treasurer*, Mr. R. D. Knight; *registrar*, the Rev. B. G. White; *chancellor*, Mr. D. A. Finlayson; *Standing Committee*, the Rev. Messrs. V. W. Shields, P. H. Whaley, A. W. Knight; Messrs. H. E. Dotterer, W. H. Hampton, and R. D. Knight.

The summary of diocesan statistics, as reported by the Committee on the State of the Church, is as follows: Clergy, 25; lay-readers, 33; candidates for Holy Orders, 2; Baptisms, 313: confirmed, 249; communicants, 2,636; contributions, $38,549.57; value of churches and chapels, $200,100, value of rectories, $36,500, other property, $30,590.

That admirable organization, the Woman's Auxiliary, has paid toward the support of diocesan missions, in the past year, $2,569.15, and in 17 years of its existence, the very handsome sum of $31,114.56. The council adjourned on Thursday at 9:30 P. M. The next council will meet on the first Wednesday in May, 1894, in St. Andrew's church, Jacksonville.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

DE WITT.—The corner-stone of the new church, St. Augustine of Canterbury, was laid on May 1st by the Bishop. The parish consists of English settlers and their children, and they have kept the faith, while having to change their place of worship frequently from hall to school house, in a commendable way. The great bulk of the money has been raised in the mission. The pastor, the Rev. Bernard Clarke, came from the Congregationalist body, and this is a fruit of his first work in the Church. Commencing Jan. 1st he has wiped out old debts, got the means to build this $1,500 church, and organized a chapter of the Daughters of the King. The people are poor and have been taxed to their utmost. He needs either an altar or $25 to build one, and hopes some one will help.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

On the 22nd and 23rd of April Bishop Rulison made his annual visitation to the parishes and missions in Williamsport. On Saturday evening, after a shortened form of Evening Prayer (choral), the Bishop confirmed a class of 20 candidates, 14 of whom were adults, presented by the curate, the Rev. M. W. Christman. After the offertery, the Bishop, upon the request of the curate, blessed a handsome chalice and paten (sterling silver).

On the morning of the 3rd Sunday after Easter, the Bishop confirmed a class of 24 at Christ church, presented by the rector, the Rev. W. H. Graff. In the afternoon a class of five, presented by the Rev. Mr. Christman, was confirmed at St. John's chapel, after which the Bishop preached a sermon on courage. The sermon was beautifully illustrated after the blessing. One of the candidates, a married woman, who had misunderstood the hour for service, and came too late for the Confirmation fervice, begged to be confirmed then and there. The Bishop graciously responded and considered it an excellent illustration of Christian courage.

In the evening the Bishop visited Trinity parish, the Rev. Geo. C. Foley, rector, where he preached and confirmed 12.

On Monday, the 24th, a class of five, presented by the priest in charge, the Rev. John Warnock, was confirmed at Montoursville. Two more were confirmed at Watsontown, and the same number at Milton on the two succeeding days.

On Sunday evening, the 4th after Easter, the vested choir at Christ church, Williamsport, Dr. H. DeRoven Rider, organist and choirmaster, gave its second special monthly choral Evensong, with Mr. Mann's *Magnificat* and the motet, "Hear my prayer," Mendelssohn. Master Harry Fisk sustained the solo parts beautifully and gives promise of excellent solo work in the future. On Trinity Sunday the offertoy anthem will be "Scene I, St. Mary Magdalen," Dr. Stainer

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The Church people in Fort McKavett, though small in number, are making a very good showing. They have paid their episcopal and convocation dues, contributed $210 towards the rector's support, rented a hall for services, secured a fine organ, and are now discussing the propriety of erecting a church edifice.

Massachusetts

BOSTON.—At the annual gathering of the Girl's Friendly Society, May 10, about 1000 members were present. Tea was served in Pierce Hall at 5:30, and at 7:15 the procession, under the direction of the Rev. C. H. Brent and the Rev. A. Leffingwell, carrying banners, marched to Trinity church where the service was held. The Rev. Dr. Donald preached from Luke 1:46 and 47. He said: The gathering of the Girls' Friendly Society in a church instead of some other place showed that it was under the government and influence of the Church, and filled with the spirit of the Master, and being an offspring of the Church, looks to it for guidance. The Girls' Friendly Society is like a great tide flowing from a bay to the river. Inspired by the Church it goes back to homes, bringing its spirit, and making home full of a new current of life. Try to keep Church and home together. At the close of the sermon the announcement was made that the offerings of the society would be given for the summer playrooms for poor children under the charge of the city missionary. Among the clergy in the chancel were Rev. George S. Converse, D. D., Rev. A. St. John Chambre, and Father Torbert.

At the 11th annual meeting of the Church Temperance Society, Bishop Clark presided. The Rev. Dr. Donald made an address against the custom of drinking between meals, as physiologically and morally bad; he spoke of it as the curse of modern life. Mr. Robert H. Gardner followed with a description of the coffee room work and appealed for a larger amount of personal service in the temperance cause. The Rev. J. Magrath referred to the power of the saloons and hoped that Christian people would rise up and demand the closing of these iniquitous places which were in league with the city and state, through the system of licenses. Bishop Clark made the concluding address.

The Girls' Friendly Society of the church of the Good Shepherd gave a box of clothing valued at $39.65 to the House of Mercy, as part of their Lenten work. The parish have sent a box to Iowa valued at $152.75, another box was sent to Pennsylvania valued at $15.

Mr. Horatio W. Parker, the new organist of Trinity church is a great accession to the musical fraternity of this city. Already his name and work have quickened public interest in the music of that church.

The City Board of Missions has during the past conventional year given employment to 11 theological students in the Cambridge school. The deaf-mute department has now 20 communicants under the spiritual care of the Rev. S. S. Searing. Since the annual meeting $4,700 have been received, thereby cancelling all indebtedness and leaving a balance of $2,000 in the treasury.

BROCTON.—The corner-stone of the new St. Paul's was laid by the Bishop-elect on the evening of Ascension Day. The stone contains journal of diocesan convention of 1892, copy of the late Bishop's address at this convention, the order of his consecration, the by-laws of St. Paul's church, a list of the subscribers to the building fund, a series of six photographs of the old church, together with the local and Church papers. The Rev. Dr. Laurence preached in the evening from II Samuel viii: 8–15.

NEWTON.—Ground was broken recently for the Phillips Brooks guild hall for Grace church. The Rev. Dr. Shinn delivered the address. The building is of Gothic architecture with central tower, and will be in the form of a Maltese cross. Its dimensions are 39x50. There is a large room for rehearsals and meetings, and small apartments for offices. The windows will be of stained glass, and four of them have already been given by the Confirmation class of 1892.

NORTHAMPTON.—The new St. John's church was consecrated May 10th by Bishop Huntington. It is the gift of George P. Bliss, of New York, and cost $100,000. The musical part of the service was rendered by the choir of All Saints', Worcester, and the Rev. Dr. Huntington, of New York, preached the sermon; 30 clergymen were present; also the donor, Mr. Bliss, and a party of friends from New York and Philadelphia. The church is built of granite and will seat 625. It has in addition, three guild rooms, play room for children, rector's study, choir room, chapel, two motor-fed organs, and is furnished throughout with mosaic floors, and has red sandstone and marble pillars supporting the roof and lining the walls. This is the second church Mr. Bliss has built.

NORTH ATTLEBOROUGH.—The Easter sale in Grace church, yielded a very good sum, and clears the yearly indebtedness. The annual report of this flourishing parish shows Baptisms—Infants, 16, adults, 5; confirmed, 12; marriages, 9; burials, 15: communicants—present number, 141; Sunday school—officers and teachers, 21, scholars, 175; total valuation of property belonging to the parish, $21,479; receipts for parochial expenses, $4,862.40; for other objects not parochial, $186.17.

LOWELL.—On Sunday, April 16th, the choir of the House of Prayer, the Rev. A. Q. Davis, rector, visited the State almshouse at Tewksbury. They sang a service in a ward called a "chapel," with processional and recessional. This choir goes about four times a year, and the rector has the promise of two singers that they will go out some week-day. A bundle of newspapers was distributed to the congregation

as they passed out. Papers are always eagerly accepted, especially picture papers, and more especially colored religious pictures to hang on the walls. From the chapel the choir went to the female hospital. When just inside the door they began to sing "My faith looks up to Thee," aud proceded singing up to and around the nursery ward, then through the old ladies' ward into the sun room. Upstairs they sang "Sun of my soul" in both buildings, including an insane ward. On the way to the "House," an old wooden structure containing many people, pieces of tobacco about a cubic inch in size, were distributed by the boys who had brought them. In both parts of the almshouse they sang "Abide with Me." A little while ago there were 1227 paupers in this institution, and most of them are between 20 and 30 yerrs of age.

New York

Henry C. Potter, D.D., LL.D., Bishop

YONKERS.—Bishop Potter made a visitation of St. John's church on the afternoon of the Sunday after Ascension, and confirmed a class presented by the rector, the Rev. A. B. Carver.

IRVINGTON—St. Barnabas' church, the Rev. Dr. W. H. Benjamin, rector, has just been decorated after elaborate and beautiful designs. A vested choir is to be in charge of the music, and a fine new organ has been purchased and put in place. Other chancel improvements have been made.

WALDEN.—On the evening of Friday, May 12th, Bishop Potter visited St. Andrew's church, and confirmed candidates presented by the rector, the Rev. G. H. Young, and delivered an interesting address.

Connecticut

John Williams, D. D., LL.D., Bishop

NEW HAVEN.—At Trinity college, President Smith delivered a special address on Tuesday, May 2, before the missionary society of the college on "The Religious Reformation Movement in Europe between the years 1865 and 1875." Dr. Chas. Dudley Warner delivered a lecture on "Washington Irving" in Alumni Hall, the following Thursday. The Rev. Dr. Wm. R. Huntington, of Grace church, New York, has accepted an invitation to preach the baccalaureate sermon at commencement. The Tablet prizes have been awarded: first prize to S. K. Evans, '95; second to Philip McCook, '95; third to Solomon Stoddard, 94.

New Jersey

John Scarborough, D.D., Bishop

The 109th annual convention assembled in Christ church, New Brunswick, on Tuesday morning, May 9th. The convention sermon was preached by the Rev. C. H. Hibbard, D.D., from Acts vi, 4. Holy Communion was celebrated by the Bishop, assisted by the rector, the Rev. E. B. Joyce.

The convention was called to order at 12:30 P. M. by the Bishop, and duly organized. The Rev. Elvin K. Smith was unanimously re-elected secretary of the convention, and the Rev. E. J. Knight elected assistant secretary. The parish of All Saints', Lakewood, was admitted to union with the convention. Recess was taken from 1 to 2:30 P. M., when lunch was served for the deputies by the ladies of the combined parishes. The convention re-assembled at the appointed hour, when reports of the different committees were read, after which followed the Bishop's address, in which he outlined the steady progress of the different parishes and missions of the diocese, touching feelingly upon the losses sustained by the diocese in the death of five clergymen, and several well-known lay men and lay women. He advocated the cause of the Christian Knowledge Society of the diocese, especially in their work of supplying copies of the Standard Prayer Book to the parishes of the diocese at a merely nominal cost. He deprecated the action adopted in the diocese of Massachusetts, prior to the assembling of their Convention, likening it to a political caucus rather than to an assemblage of Churchmen, seeking for guidance of the Holy Spirit in the choice of a chief shepherd for the diocese. A largely attended missionary meeting was held in the evening, when the financial reports of the two convocations were read, showing the extent of, and interest taken in, the missionary work of the diocese. Dean Perkins of the Burlington Convocation gave a succinct report of his work, followed by Dean Baker of the New Brunswick Convocation. Resolutions were adopted looking to the suggestion of plans for an even greater interest, personal and financial, in the work of diocesan missions. The Bishop urged more individnal giving.

The next day Holy Communion was celebrated at 7 A. M.; Morning Prayer and Litany was said at 9 A. M., after which the convention re-assembled for business. The following amendment to the Canon relating to the qualifications of wardens and vestrymen was unanimously adopted:

"To consist of two wardens, who shall be communicants, not under repulsion, and not more than ten, or less than five, vestrymen, who shall also be communicants, not under repulsion, if such suitable for the office can be had."

The Standing Committee elected was as follows: The Rev. Messrs. A. B. Baker, D.D., C. M. Perkins, G. M. Murray; Messrs. R. S. Conover, J. B. Woodward, J. H. Pugh, M.D., and Howard Richards; treasurer, Hon. Chas. E. Merritt; registrar, the Rev. J. H. Lamb, D.D. The convention elected as deputies to represent the diocese at the Missionary Council at San Francisco in October: The Rev. T. Logan Murphy and Mr. James Parker. Sixty-five clergy were present, and 36 parishes were represented. Mt. Holly was selected for the meeting place of the next convention.

ATLANTIC CITY.—The corner-stone of the new church of the Ascension was laid by the Bishop on Tuesday, April 27th. The rector, the Rev. J. H. Townsend, was unable to be present, having been called to New York on account of the death of his sister, Miss Letitia Townsend, general secretary of the Girls' Friendly Society of America. It is expected that the new church will be completed by June 1st, and will have a seating capacity of 950. A 75-foot tower, on the south-east corner, will contain a chime of bells. The cost of the building will be $15,000.

St. James' church will be open for services the coming summer about June 18th, to continue for four months.

Michigan

Thomas F Davies, D.D., LL.D., Bishop

GRAND RAPIDS.—Grace church choir, under the direction of Mr. F. S. Beckett, give a monthly festival. The second one was given Sunday night, May 7th. The special musical features were Toger's *Magnificat* and *Nunc Dimittis*, Barnby's "How manifold are Thy works," Tours' "The pillars of the earth," and the processional and recessional, which were sung remarkably well without the organ. The sermon was by the rector, the Rev. John B. Hubbs, on "The Language of the Angels," and consisted of a brief outline of music's history and function. Though this choir is a young one, their first appearance being on Easter Day, it has already developed several excellent voices. The offertory anthem, "My God, my Father, while I stray," and the solo in Tours' anthem, were taken with great accuracy of voice and tone, by two ten-year-old sopranos.

Tennesse

Chas. Todd Quintard, S. T. D., LL. D. Bishop

NASHVILLE.—On the evening of the Feast of the Annunciation, March 25th, 1893, at the church of the Holy Trinity, a service was held under the auspices of Trinity Chapter No. 186 Daughters of the King. The address was by the rector.

Maryland

William Paret, D. D., LL. D., Bishop

The Bishop has placed the Rev. C. P. Jones in charge of the church of the Holy Comforter, Baltimore, temporarily. He has appointed the Rev. H. F. Saumenig to serve as deacon at All Saints' Church in King and Queen parish, St. Mary's Co., and the Rev. J. F. Smiley to serve asdeacon at Christ church, Chaptico, of the same parish.

The vestry of St. Barnabas church have decided to rebuild the church on the former site. The debris of the burnt building is now being removed.

BROOKSVILLE.—Bishop Paret visited St. John's church, Olney, Wednesday evening, April 26, and confirmed a class of 12 persons. At St. Bartholomew's, Thursday, he confirmed a class of four. In the afternoon the Bishop held service at St Luke's, Brighton.

WESTMINISTER—The Bishop confirmed a class of five persons in Ascension church, Friday evening, April 28th.

Newark

Thomas Alfred Starkey, D. D., Bishop

POMPTON.—The Rev. John F. Potter, died here Easter Even, aged 60 years. Dr. Potter was born in England and came to America when a young man. He was rector of St. John's church, at Cornwall, N. Y., and afterward at St. John's, Greenwood, and St. George's, Newburg. About six years ago he took charge of Christ church in Harrison. N. J. He found the church in debt and paid it off. He also accumulated a fund of $2,000 for a parish building. Dr. Potter was unmarried. A year ago he contracted malaria, and was compelled to give up work and spend the summer in Norway without obtaining much relief. He went to Pompton, only recently.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

St. Augustine's School, an institution at Raleigh for the education of colored young men for the ministry and young women as teachers, has theological, classical, normal, preparatory, primary, and industrial departments. Two collegiate, one partial, and three normal students, were graduated last spring, and 11 young men are studying for the ministry. Two of the teachers are now candidates for Holy Orders. Daily Morning and Evening Prayers are attended throughout the scholastic year by the 164 students now in the school, which is under the management of a board of trustees, supervised by the Bishop of the diocese, assisted by the Rev. William Walker, of Raleigh, archdeacon for colored work.

A gentleman at Asheville has offered to give $50 toward the debt on the rectory at Grace on condition that the debt is otherwise reduced to $300. An effort is being made to secure this gift.

The foundation of the new church at Bryson has been laid and the building will now be pushed forward to completion as rapidly as possible.

St. Cyprian's church, Franklin, has been improved by the addition of a vestry room and a stained glass window in the chancel. It has been furnished with a beautiful altar, lectern, pulpit, and chancel rail, made of oak and handsomely polished, all the work of the industrial school.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN—On Sunday, 7th inst., Mr. J. E. Van Olinda assumed the duties of organist and choirmaster at St. Luke's church, the Rev Henry C. Swentzel, rector. A newly organized choir of over 40 voices rendered the service in a devout and impressive manner, to the gratification of all who were present. The new and beautiful structure was well filled by an attentive congregation who listened to an earnest discourse by the rector on "Asking, Seeking, Knocking."

St Andrew's church, the Rev. Dr. Wm. Allen Fiske, rector, with scarcely 150 sittings, has presented to the Bishop for Confirmation 141 candidates within the last three years, 47 of whom were confirmed at the visitation of the Bishop on the evening of April 24th. This parish was started as a mission five years ago. The Bishop in addressing the class, said that considering the youth of the parish and the limited accommodations of the church, this was the best record of any parish in his diocese. The parish has purchased a most eligible lot 100x100 on 4th ave. and 50th st. for the new church which will be of brick or stone.

The Southern Archdeaconry of Brooklyn held its sixth regular meeting at St. John's church, Fort Hamilton, on May 2nd. There were 28 present, 11 clergy and 17 lay delegates. The officers—secretary, the Rev. A. F. Tenney; treasurer, Mr. C. M. Trowbridge; lay member of the missionary committee, Mr. F. A. Parsons—were re-elected. Reports were read from the different missions—Holy Apostles, St. Andrew's, St. Jude's, and St. Margaret's Italian Mission; and appropriations were made to these and to St. John's, Fort Hamilton. It was voted to end the fiscal year May 1st. The need of Church services at Sheepshead Bay was laid before the body by the Rev. T. G. Jackson, who, with the Rev. Mr. Wellman and Messrs. Fuller and Flandreau, was appointed a committee to secure the holding of such services during the summer, and arrange for the permanent supply of the place. A collation was served in the new parish building. At the devotional service at 8 P. M. the rector, the Rev. T. D. Haskins, and the Rev. A. F. Tenney read Evening Prayer, and addresses were made by Mr. Tenney and archdeacon Alsop.

Mr. R. W. Crowe, *Mus. D.*, who has been organist and choir-leader at St. Ann's church for a long period, acted in that capacity for the last time on Sunday, April 30. On Thursday evening, May 4th, a handsomely framed testimonial was presented to him at the residence of Mr. Goodwin, Joralemon street, in behalf of his late choir, expressing their appreciation of his abilities and faithfulness in the discharge of his duties. The address of presentation was made by Mr. E. C. Rafford. Mr. Walter Hall, who has charge of the music at the church of the Heavenly Rest, New York, succeeds Dr. Crowe, having an assistant who will enable him to conduct both choirs at the same time. Until he can re-organize the choir at St. Ann's he will bring a part of his choir from New York.

FLUSHING.—St. George's church, which began its history as a mission of the venerable society for the Propagation of the Gospel, in 1702, has plans completed for the building of a large church, 35 feet deep, according to the original design when the present edifice was built, 40 years ago; $2,500 was raised for this object at Easter, which, with other subscriptions, nearly reaches the required amount of $10,000. The organ will be removed from its present place back of the congregation and set up at the right of the chancel, on either side of which will be robing rooms for the clergy and choir, connected by an ambulatory back of the reredos. The introduction of a vested choir will be an important change. The Rev. Dr. J. Carpenter Smith, who has been in charge since 1847, is the last of 19 rectors, and has seen the old town transformed into a close suburb of the city, and the old parish awakened to new life with its increasing age. The present church is the third which the parish has built, the second being the building now used for a chapel. There are many interesting matters of antiquarian flavor connected with St. George's, and many families of historical reputation have shared its life and work.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

BISHOP BREWER'S APPOINTMENTS

MAY

21. Kalispell. 26. Pony.
28. A.M., Madison Valley; P.M., Virginia City.

VIRGINIA CITY.—St. Paul's is enjoying an unusual season of refreshing under the fostering care of the Rev. Wm. Hartley Jones.

WHITE SULPHUR SPRINGS.—Grace mission is making a heroic effort to erect a little chapel this summer. The Rev. C. H. Reinsberg is priest in charge.

The Church Club Lectures

The Church Club lectures on the General Councils have attracted deserved attention, as already noted in these columns. The interest is partly a reflection from the vigorous life of the Club itself, but largely also, from the nature of the subject selected, which is a critical one, whether the position of the Church, then and now, is regarded from the point of view of Protestantism or Romanism. And the preachers have developed the thought with admirable unity, which comes out the more clearly by a comparison of successive lectures of the course.

The Rev. Father Benson struck the key-note in saying that the Church was a divine organism, a supernatural force in the world. He dwelt upon the great commission to the Apostolic order given by Christ, and confirmed by the outpouring of the Holy Ghost. "The ministry of the Spirit, therefore, cannot lose any of its original power, for the mission of the Church is but the extension of the commission of our Lord Jesus Christ." The world was in moral need at that time so grave, so bitter, that only a supernatural force could supply what was lacking. "The Roman empire with its careful municipal arrangements, was as a thirsty land marked out by conduits and pits; an Egypt waiting for the mightier Nile to overflow, and now the supernatural waters of grace come, a sudden flowing from the heavenly hills." The Church, the lecturer said, was the divine body which a lost world required, and it was placed in the world with authority and power to accomplish its purpose, by Christ and the Apostles. But the fabric of the civil empire was utilized. Thus bishops were placed and the Church established in every city and in all the civilized world. The Church was not under a papacy, but each bishop shared with every other bishop, the Catholic responsibilities as to faith, discipline, and worship. In this manner, and very naturally, ecclesiastical councils arose, and the whole Church was kept at unity and acted as one divine body through the General Councils. Father Benson dwelt upon "The Conciliar Organization of the Church, from the council of Jerusalem downwards." In graphic words he told of the changed conditions that grew over the Church through the conversion of Constantine, and of the dangers that came from the rise of great heresies, notably the Arian heresy. He pointed out the relation of the Holy Ghost in presiding in the Church and holding it to the truth; and he fearlessly made the old appeal of the Anglican Church to the Catholic decisions of the undisputed Ecumenical Councils.

The second lecture, by the Rev. Wm. McGarvey, of Philadelphia, on the "Council of Nicæa," touched the period of the Church's greatest battle for the truth. The preacher did not hesitate to attribute heresy to the influence of Satan, whose attempts to overthrow the Church by persecution and martyrdom, were succeeded by efforts to corrupt her faith and morals. "Heresies had appeared even while the Apostles were yet alive, but it was not until the time of Arianism that unbelief struggled to obtain a recognized place in the Church, and to be regarded as the truth. Arianism, denying as it did, the perfect divinity of the Son of God, would have led to the complete overthrow of Christianity altogether. To sneer at the controversy of the Nicene period, as if it were a mere battle of words, is to betray a profound ignorance of the real nature of the religion of Christ. If Arianism had won, Christianity, as Thomas Carlyle well says, would have dwindled away to a legend." The preacher described the parties in the Church at that time, and the contending policies advocated, and detailed the work of the great Council, and the effects subsequently resulting from its action. He emphasized that the Church, of course, had her faith long before the Council was thought of, and at Nicæa, she merely formulated part of it in a shape to meet the attacks of heresy. The Council did not create a new faith, but gave authoritative statement to the old faith that the Church had held from the beginning. Nevertheless, the faith proclaimed was fundamental. "For upon the divinity of our Lord are based all our hopes for grace in this present life, and for the joy of heaven hereafter."

Bishop Leonard of Ohio, delivered the third lecture, on the "First Council of Constantinople," and made forcible presentation of the state of the times and the condition of the Eastern part of the Church, which induced great discussion of theological themes and led to varying heresies. Theological speculation, he said, was a characteristic of the Oriental mind of that day. Leaders in any error easily drew a following after them, and much contention and bitterness resulted. "To understand the reason for the general councils aright, and to realize their value and importance to us, we must remember the fact, that they were the great authorized arising of the Church militant for the truth's sake, and for the defense of the faith of the Christians in the Incarnation of Jesus Christ; and in each separate instance, their definitions and statements were final and unalterable, and they became the watchwords of the religion of our Master; and we are the inheritors of all that they so reverently prepared and preserved. . . . . To these councils all the bishops of the world were summoned, and the undivided Christian Church thus represented, in its plenary and ecumenical character, could render unquestionable verdict, and forever close the matter at issue with the decrees then formulated." Bishop Leonard went on to detail the nature of the heresies which occasioned the First Council of Constantinople, the work of the Council, and the consequences of that work on the subsequent history of the Holy Catholic Church. Among other points dwelt upon was the decree of the Council affecting the independence of dioceses from foreign control, the rise of the patriarchate of Constantinople, and the anti-papal character of the see of Rome.

On the afternoon of Sunday, April 30th, the Rev. Morgan Dix, D. D., D. C. L., rector of Trinity church, delivered the fourth sermon in the course, on the "Council of Ephesus." A better selection could not have been made than that of Dr. Dix, to treat this branch of the general subject. The circumstances of the assembling of the Council were touched with a masterly hand, and the Catholic decisions of the bishops were detailed with great learning and clearness of treatment. Dr. Dix set forth the heresy of the Nestorians, and emphatically dwelt upon its bearings upon the present day. After detailing the nature of the heresy, he said: "Ephesus is a most practical Council; the issues which it presents can no more be evaded in 1893 than in 431. Its decrees are like the Word of God, 'quick and powerful, and sharper than any two-edged sword, discerning the thoughts and intents of the heart.' When we commune with the fathers of Nicæa, our reflections carry us away back into the depths of eternity, before created things existed. But at Ephesus, the talk is of topics of the day; the characters and acts of the men have a very human cast and air. The point at Nicæa was as to the honor really due to the Son of God; whether he was a created being, or of one substance with the Father, and therefore from eternity. At Ephesus, the question was whether there were two Christs or one; and if one, whether He was a man, or God over all, blessed forever more; whether, when they looked at Him they saw another man like themselves, or whether they saw God and were not consumed. That is, after all, the vital point. It is met everywhere and all the time. It involves the truth of the Incarnation as a taking of not one individual, but collective manhood into union with the Godhead. It involves the question of sin and atonement. For if Christ was a human person, how does it comport with what we are told of our redemption and the sins of us all? Or why have we been taught to hold sin in such horror as we do, and to dread its penalty as we do, but because we believe that the personal interposition of God Himself was required to take it away?

"The question discussed and settled at Ephesus involved the truth of Christianity as it has been preached for 1900 years, and every present social, ethical, and economical subject in which Christianity enters as a factor. It involves the vital question of personal religion. Personal religion is the only true religion; a personal God the only true God, because the only God that can see, hear, act, to whom men can speak, whom men can love. And a personal Saviour is the desire of all who feel the need of salvation; and when we come to Christ in earnest, and not as speculative philosophers, we must know that He is the Person whom we seek. The truth about Him is what we must have. We cannot be put off with abstractions and unrealities. It could not have been abstract humanity that was born of Mary. . . . . It was not upon a humanity in the abstract that John Baptist poured the waters of Jordan; what Pilate condemned to die and what the soldiers nailed to the cross was not an abstraction. Throughout it all, it was the same Person who was born and baptized, who wrought miracles, died, descended into Hades, and rose again, and went up on high. Whoever He was, that person was our Saviour. Ephesus, practical Ephesus tells us who it was, and confirms to Mary the title which carries the awful truth—*Theotokos*. And that is the most practical of all truths, because it is that on which the hope and trust of man are built."

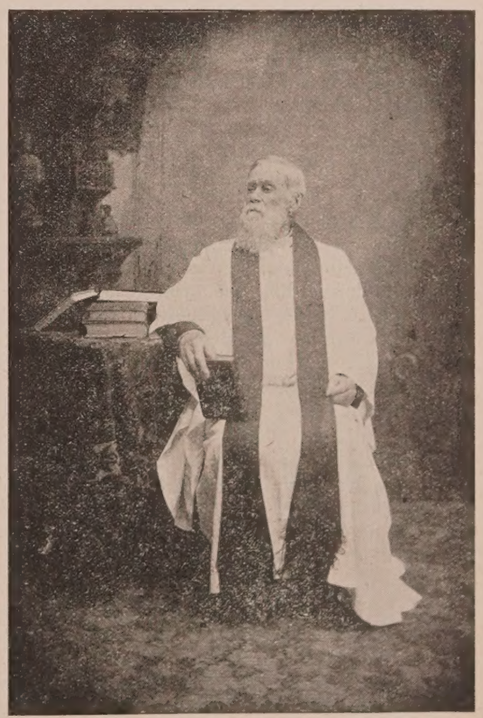
Sunday, May 7th, the Rev. John J. Elmendorf, D. D., professor of apologetics and moral theology in the Western Theological Seminary, continued this course with a lecture in which he ably discussed the circumstances leading up to, and the action of, the Council of Chalcedon. The lecture detailed the nature of the heresy of the Eutychians, which confounded in Christ's Person those two natures, human and divine, of which it is composed. Meeting twenty years after the Council of Ephesus in 451, the Council confronted the peculiar conditions which partly proceeded and partly were created by the ecumenical action at Ephesus. Dr. Elmendorf pointed out that the "Council of Chalcedon lives in the verbatim report of its sayings and doings, which give it all the life and reality of a political or ecclesiastical convention of last year. We often hear it asserted, as the mark of the true faith, that it is the original deposit given to the Church by Jesus the Saviour and Lord. But it may be well to hear the same thing thus enunciated officially by the Church herself. And we notice, also, two things, different but inseparably connected, viz.: a symbol of that faith put into unchangeable words, and a meaning attached to that symbol which controversy develops as the only permissible meaning, like a judicial interpretation of the constitution of the Supreme Court of the U. S. . . . The Church then was compelled by those who mistook the Creed to explain it, not to extend the profession of our faith in Jesus Christ. This was most explicitly declared to be its object. And it was done in that great decree which has fixed, once for all, the true meaning of the Creed of Christendom. . . And finally, since here speaks a representative synod in the name of the inspired Body of Christ the Lord, it is decreed that no one shall put forth, or write down, or compose, or devise, or teach a different faith. . . . It is the fact of subsequent reception by the Body of Christ throughout the whole world which determines for us the authority of this assembly as inspired by the Holy Ghost, and speaking in the name of the Lord." Dr. Elmendorf went on to consider the action of the Council in adopting canons, and in deposing Dioscorus, Patriarch of Alexandria; and he drew out a strong analysis of the action of the Council in practically denying anything like Papal supremacy in the Patriarch of Rome. "The Church," he said, "has a law as well as a faith. Without that law she would be nothing more than one religious party among many. . . . Here is not a voluntary association of men of similar convictions and preferences. As distinctly as any civil government, making its own laws, it forces obedience to those laws by suitable penalties, and cannot otherwise exist as an organized society."

The final lecture in this remarkable course was delivered on the night of the Sunday after Ascension, on the theme, "The Second and Third Councils of Constantinople," by the Rev. Canon T. M. Riley, D. D., professor of ecclesiastical history at Nashotah Theological Seminary. Dr. Riley considered the peculiar circumstances leading to the calling of these Councils, and pointed out their supplementary relation to the four great Councils that preceded them. He analyzed the deliberations and action of each, and showed the bearing on the doctrine and law of the Holy Catholic Church. The interest was sustained to the last, and the final word given which accorded unity to the whole course.

The Rev. Joshua V. Himes

On May 19th the Rev. Joshua V. Himes, missionary in South Dakota, completes his 88th year. The most of our readers know about Father Himes and are interested in him and his work. His is a very unique record. In a recent "private note" (and we ask his kind indulgence for quoting a few words) he says:

In 1879 Bishop Clarkson invited me to come home to the Church of my childhood. I told him I was about 70, too old; but my son had done so by my advice, and all my family with me would soon be in the Church. "Well," said the Bishop, "I want you to help me in my mission work." So I was confirmed and applied for Deacon's Orders, and passed my examinations. Then the Bishop asked the Standing Committee to receive me for consecration to the priesthood, when



one of the Committee, a layman, said: "I respect Mr. Himes but I do not think it wise or right to receive old men into the ministry for the Church to support as a burden." The Committee adjourned. Bishop Clarkson, Canon Paterson, and others were sad. I had worked six months in the diocese of Nebraska and had pleased the Bishop and clergy by the work I had done. And they all felt that the Bishop ought to have me to help him in his missions.

When the Committee met next time, my good friend who feared they would have me as a burden on their hands was absent; the Committee passed me and I was ordained. Now this objector sees me, after fifteen years' work, still working on, and the Church has never lost a penny by me or mine. We have helped the missions and have never become a burden in any way."

The Living Church

Chicago, May 20, 1893

Rev. C. W. Leffingwell, Editor

THE WORLD'S FAIR managers have come to a wise conclusion in regard to the Sunday rules; that Jackson Park shall, as always heretofore, be open on Sunday, while all the buildings containing exhibits shall be closed. Since the action taken by Congress and its acceptance by the Directory, there could be no question as to the Sunday closing of the Exposition itself, but it has seemed unnecessary and unjustifiable to shut the park which the people who have no other day of outing and fresh air, would so much like to visit. There is no good reason for closing Jackson Park which would not apply to other parks, and we think the most radical Sunday closers would scarcely go so far as to deprive the people of the lake shore, the shade of trees, the glimmer of fountains, and the restful expanse of green lawns on the Lord's Day.

The New York Herald, not long ago, published an article entitled, "Episcopalians Return to Ancient Ritualism." If we mistake not, it was written by a Reformed Episcopalian. It is commended by the organ of that denomination, as "temperate, true, and without bitterness"; as setting forth "the vast change that has come over the Protestant Episcopal Church of late years;" and as likely to influence many "in finding a refuge from the ever-advancing semi-Romanism that pervades the Church from which we separated." The charges of "advancing Romanism" in our Communion seem almost hysterical, and are reiterated with tiresome frequency. Neither in canon, nor rubric, nor official utterance, nor standard of faith or worship, has the Church changed towards Rome from the time of its national organization. The idea of "advancing Romanism" has less foundation than "the baseless fabric of a vision."

The Independent recently published a symposium on Christian Union. There are, it seems from the census returns, one hundred and forty-eight denominations of people in this country who profess and call themselves Christians. Many of these are closely related as to origin, doctrine, and usage; and the editor, in introducing the symposium, makes a strong plea for union among these "family groups." He admits that "no practical results are to be expected on the basis of the Lambeth Articles," but hopes that the number of sects may be greatly reduced by the union of all that are kindred, into one of their kind. There are, for example, sixteen kinds of Lutherans; twelve kinds of Mennonites; seventeen kinds of Methodists; twelve kinds of Presbyterians, and thirteen kinds of Baptists. One would think that union, like charity, ought to begin at home, and that otherwise it would never be likely to come.

THE LIVING CHURCH has more than once made the same plea, expressing the opinion that Church Union would have to proceed in the reverse order of Church disunion. We are therefore all the more interested to know if this idea is gaining ground, and what indications, if any, there are of its realization. We must confess that the symposium does not present a very encouraging view of the case. All seem to be agreed that the theory is good but there are some very emphatic utterances against the feasibility of carrying it into effect. One writer declares: "The difficulties in the way of consolidation of the Church to which I belong (the Methodist Protestant) with all of the bodies in the Methodist group would, I believe, be as great as, or greater than, those which would be met in an attempted union with some of the Churches in other groups." Another says: "Obstacles are of such serious character that those who have had large experience in attempting to bring together different denominations are compelled to acknowledge with sorrow, that extensive union, even among closely related churches, is not at present practicable." A Methodist declares that it would be a hopeless task to bring the seventeen varieties of Methodism into a single harmonious organization. A Presbyterian divine thinks that where there are doctrinal differences, the effort to unite would be likely to increase rather than to reduce the number of sects. If those who hold that "one Church is as good as another," cannot unite with each other, why should "Episcopalians" be reproached for "exclusiveness," who hold with St. Ignatius that there is "no Church without a bishop."

The Uniates

Reports have appeared in the newspapers, from time to time, of the appearance in different localities of Roman priests who were married and wore beards. Roman Catholics and Protestants seem to have been equally at a loss to account for such phenomena. The former were evidently inclined to regard the novelty of a married priest as simply intolerable, and in one or two instances, the unlucky representative of strange and, as was supposed, prohibited customs, has been mobbed and driven from the neighborhood in which he had taken up his abode. Even the Roman bishops, it is reported, were inclined to make short work of such cases, to the extent of disowning and repudiating both the priests and their congregations. But it seems that recently they have appeared in increasing numbers in connection with bodies of emigrants from the old and stationary population of the far East. The fame of America as a land of liberty and wealth has taken three hundred years to penetrate those regions, but at last it has penetrated them and gradually stirred hitherto sluggish and intensely conservative peoples, and set them in motion westward.

It was naturally a perplexing thing to the average Irish and German Catholic to encounter men professing to be priests and accepted as such by their own flocks, with whom the full beard was as much a badge of office as the familiar shaven face, who celebrated Mass in a strange language, being utterly ignorant of Latin, used vestments and ceremonies as unlike as possible to those of the Latin Church in Europe and America, and who, worse than all, lived a domestic life like other men, with wife and children. Yet with all this, these priests claim to be as good Roman Catholics as anybody, and, equally with the rest, reverence the Pope as the Head of Christendom.

These men are, in fact, members of the so-called "Uniate" communities of Eastern Europe and Western Asia. They are communities which, originally members of the Holy Orthodox Church, or of some one of the heretical bodies separated from the Church since the fifth century, have submitted to the Roman jurisdiction. Such cases have occurred at various periods in Church history. As early as the ninth century, Methodius, who with Cyral (both Orientals), was the apostle of Bulgaria, Moravia, and Pannonia, submitted to Pope John VIII., and obtained from him full sanction for the use of the liturgy in the Slavonic tongue. The Pope, in his letter upon this subject, remembers that "St. Paul teaches that every tongue ought to confess that Christ is Lord, to the glory of God the Father. For it is not contrary to the Faith that the same Slavonic tongue should be used in celebrating Mass, in reading the Gospel or the other Scriptures of the Old and New Testaments well translated, and in chanting the other offices of the Hours. He who has made the three principal languages, Hebrew, Greek, and Latin, has made also all others to His glory." It does not appear that any attempt was made to disturb the other settled customs of these people, including the marriage of the clergy.

But it is within the last three hundred years that most of these communities have been formed, under the influence of the Jesuit missions and the Roman propaganda. A famous instance was the Unia effected in Poland and a part of Russia in 1595. The prelates concerned, after holding a synod in Lithuania, offered their allegiance to the Pope on the following terms: that "your Holiness guarantee that we shall retain the administration of the sacraments, and the rites and ceremonies of the Eastern Church, entirely inviolable, and as we hold them at the moment of union; and will promise that your successors will never innovate in this matter." These conditions were accepted, and a very large body of people flocked into the new community. But the successors of the founders became entirely Romanized and, introducing Latin customs, attempted through a process of bloody persecution to enforce the Unia upon a recalcitrant people, with the result that the Roman cause lost nearly all it had gained in Russia, and much of the Polish element. The last remnant of this body, still numbering nearly two millions, returned to the unity of the Eastern Church in 1839. There are still, however, about 300,000 Uniates in Russia, and 3,000,000 in the dominions of Austria.

Among the Nestorians a Uniate community was established in 1551, allowing the ancient customs to continue, and the Syrian liturgy, with a few corrections, to remain in use. This arrangement was afterwards interrupted, but was renewed in 1681, and has continued down to the present time. The Maronites of Mt. Lebanon, originally Monothelites, are another such community. Other instances might be cited, from Egypt to Persia, amounting in the aggregate to many millions. The same general features are found in all, a liturgy descended from one of the ancient liturgies of the East, in some respects strikingly contrasting with that of Rome, with vestments and ceremonial equally divergent from the Latin rite; a liturgical language of their own, whether Greek, Slavonic, Syriac, or Coptic; and a married priesthood, for it appears that throughout Oriental Christendom the parish priest, at least, must be married. Yet all these agree in their adhesion to Catholic doctrine and the see of Rome.

It is no matter of surprise that, when Chinaman, Buddhist, Parsee, and Mohammedan are beginning to appear among us with their various faiths and religious rites, the Christian populations of the remoter regions of the world should also be sending their representatives. If Greeks and Slavs, owning allegiance to the Patriarch of Constantinople and the Holy Synod of Russia, are beginning to introduce their worship in our cities, it is not wonderful if the Roman Catholics of the East should claim their special privileges and immunities side by side with their brethren of the West who have hitherto considered the use of the Latin language and the celibacy of the clergy necessary features of Catholicism.

If all accounts are true, the Roman bishops who were inclined to deal summarily with these peculiarities so strange to them, have been called to order by the supreme authority. In some of the northwestern dioceses, it seems that an important element among the recent immigrants is attached to one or another of the Uniate rites. Finding themselves ignored or repudiated by the bishops in whose dioceses they had taken up their residence, it was not unlikely that they would open communications with the Russian Bishop at San Francisco and return to their ancient and more natural allegiance. The watchfulness of Rome would, of course, intervene to prevent such a catastrophe at all hazards. It is probable that this element will increase rather than diminish, as it is not unlikely that the World's Fair will accelerate emigration from regions hith-

erto inaccessible to new ideas. Americans are, therefore, likely to be made familiar with the idea of a married Roman clergy and a vernacular or, at any rate, un-Latin liturgy. It will be interesting to see what effect such an object lesson will have upon the Roman Catholic population of the country. It will not be strange if it adds another to the influences which seem to be operating in this country in the direction of great and perhaps radical changes in the character of the whole Roman Communion.

A Week at the Fair

FROM *The Youth's Companion*

So vast, varied, and many, are the attractions at the Columbian Exposition, that visitors must proceed on some definite plan if they wish to gain any clear idea of the whole display. Otherwise they will have reason to regret, when too late, that they forgot or overlooked many important features.

Many visitors will probably have not more than one week in Chicago, although the Fair well deserves six months of constant sight-seeing, and thoroughly seen, would be in itself a liberal education. A plan, therefore, well devised for each and every day, will prove of great service.

FIRST DAY—A VIEW OF THE GROUNDS

Let us suppose that the visitor has secured lodgings and is now at one of the six entrance gates, or better still, is landing at the pier from the lake-side, guide-book in hand, and note-book and pencil in pocket. How shall the first day best be spent?

Certainly in seeing the grand buildings, the external aspects of the Fair, the architecture, the beauty of the grounds, the statuary, the fountains, the whole panorama of effects.

Do not hurry here, whatever else you have to cut short. Take time—take the early, cool morning hours if possible, for calm contemplation of these veritable wonders. Let this great poem of human art and effort so impress itself on the mind as to remain there to the end of your days. Do not be diverted by the hurrying crowds, but commune with your own thoughts. At each distinctly new prospect sit down for a few minutes on a bench, and so absorb the views as they unfold.

The great Building of the Manufactures and Liberal Arts may well be the point of departure for this first day's walk. It will be best not even to enter it on this day, save to walk along the great outer colonnades.

Now you come to the lofty statue of the Republic, the calm, majestic embodiment of the genius of America. It stands on the basin near the south end of the Liberal Arts Building. On the left—facing the basin—you catch glimpses of the pale-blue lake, from between the white Corinthian columns of the Peristyle, flanked on either hand by Music Hall and the Casino, where one may well pause to listen to the music which will be performed here on most days of the Fair.

Passing around the foot or lake end of the basin and turning westward, we confront the noble Building of Agriculture, its swelling dome surmounted by St. Gauden's famous statue of Diana.

Next comes Machinery Hall, in many respects the most beautiful of the buildings, with its pleasing combinations of classic and Moorish architecture. From within resound the whir and rattle of machines; but these for this day shall be passed by.

Turn then to contemplate the towering dome of the Administration Building, where the executive offices of the Exposition are located. Pass between two other buildings, that on the left devoted to Mining, and this on the right to Electricity in all its myriad scientific and mechanical applications.

Before us now opens a truly imposing panorama—canals, bridges, flowers, shrubbery, fountains, stretching away for half a mile. Back a little at our left rises the long front of the Transportation Building, with its "Golden Door." Farther to the north, on that same side, swells the immense dome of Horticultural Hall; a palace of flowers, palms, ferns, grottos, and fountains.

Directly across the Lagoon from the Horticultural Hall stands the substantial United States Government Building, its dome purposely suggesting that of the Capitol at Washington. Beyond it on the left, still looking northward, is placed the pretty Fisheries Building of Gothic aspect; while over against it, across the Lagoon, rises the chaste, severely plain architecture of the Woman's Building.

THE STATE AND FOREIGN BUILDINGS

Farther down the vista on the right, the view is intercepted in part by the mellow tints of the largest of all the State buildings, that of Illinois. Its eastern wing is outlined against the beautiful white Art Gallery which approximately heads the great park-way and closes in the view northward.

Nowhere in the world can so magnificent a plaza be found, enclosed by architecture so colossal and imposing. One can but regret that it is to endure but a single year. For this reason it should be the more carefully observed.

It will now be well to cross by one of the Rialto bridges to Wooded Island, or Rose Island, sixteen acres in extent, situated in the midst of the great Lagoon, where are the "Hooden" and other Japanese exhibits in the midst of flower-gardens.

Afterwards, walking more deliberately, one may approach, in turn, each of the six buildings last above named, and inspect them more closely. Previously we had taken but a distant view of them from the foot of the grand park-way.

Several hours will be found to have elapsed already, and refreshment at some of the many restaurants may by this time be needed. Afterward, take an excursion of a mile or more among the numerous State Buildings, which form a small city of themselves, and a very handsome one, at the north end of the grounds. While here one should visit the Eskimo Village, or Innuit Colony, located in the extreme north-western corner of the grounds, where some sixty Eskimos may be seen at home.

A trip to the buildings of various foreign nations, situated mainly at the north-east side of the grounds, can now conveniently be made, and the model of a battle-ship, the Illinois, which it is difficult to believe is only a brick structure, built up from the bottom of the lake, may be visited at the pier hard by.

Thence, passing down the water front of the Liberal Arts Building, there may yet be daylight for visiting the Convent of La Rabida, associated historically with the sadly troubled life of Columbus; the Forestry Building, the Krupp Gun House, the Leather Building, the Stock Pavilion, the Sawmill and the Cattle Sheds.

Some of these may have to be neglected, or given but a cursory glance, in passing; for by this time the eyes and feet of visitors will be alike tired. Yet if this programme be adhered to, the best of the outward aspects of the Fair will have been seen.

SECOND DAY—THE MANUFACTURES BUILDING

The visitor may now be said to have seen the Fair in its out-of-door aspects. Next come the more especially interesting in-door features.

One full day of the six should be devoted to the immensely varied exhibits in the great Building of the Manufactures and Liberal Arts. A month, indeed, might be spent here. The building itself is a fair, one had almost said a city, of streets, shops, and stores.

It covers the area of a good-sized farm. Forty-four acres of floors are loaded and adorned with the most beautiful specimens of human handiwork, from all over the world.

Shall I enable the boys for whom I write, to gain a better idea of this immense structure, when I say that six full games of base-ball, each on a regulation "field," might be played at once on the main floor, with space for batting so unrestricted that a "home run" might be made on each field, simultaneously.

Three Coliseums like that of ancient Rome might be set down side by side on this interior space, with room for St. Peter's church in addition! Or if you think that the vast crowds that are to congregate here this year will leave you no room to move about, you may be reassured when you are told that the entire standing army of imperial Germany might be assembled beneath this vast roof.

All this great area is full of the most elegant and costly articles in the world. Truly, the visitor needs to be here as early as the gates are opened, on this day, if he is to see a hundredth part of this varied wealth.

To specify here even the nature of the exhibits is impossible. No one could see them all in a month, much less in a day. Each visitor may best give attention to the things that have special interest for him, and the official guide-book will direct him to their location. This day in the Building of Manufactures and Liberal Arts will tire the eyes often, and time and again it will be advisable to withdraw to the colonnade on the lake-side to rest and take the breeze.

When food is needed it may be found across the great canal, at the Dairy cafe southward of La Rabida, or at the "Clam-Bake" across the northern canal, near the Fisheries Building.

THIRD DAY—MODERN INVENTIONS

The plan for this day will be much more extended than that of yesterday. It should include Machinery Hall, the Mines, Electricity, and Transportation Buildings—to each one of which an entire day might well be devoted by visitors able to spend three or four weeks instead of one at the Fair.

There will be time for no more than a leisurely walk amidst the thousands of clattering machines which cover the seventeen acres of floor space in Machinery Hall. Do not forget the power-house, in the rear, where are located the immense battery of boilers, and the twenty-four thousand horse-power engines that set all these machines in motion.

Leaving Machinery Hall we may next enter the lofty portal of the building devoted to electricity, less noisy than the one we have left, but not less complex. Here are nearly ten acres of electric dynamos, batteries, telegraphs, signals, heaters, forges, telephones, motors and lights, and other subtle devices of which our fathers knew nothing, but which enter into the every-day life of this generation.

Parallel and abreast of the Electrical Building stands the Mining Building, to which we may next take our way. Here are displayed all those varied devices by which men pierce the rugged mountain lodes, and wrench the metals from the iron grasp of nature. Here are ores, gems, crystals, coal, coke, petroleum, natural gas, gold, silver, tin, nickel, minerals in general. Here are stamps or crushers, assay and mining apparatus, boring and drilling machinery.

It is a display which one might profitably visit for study every day for a week. But we must cross over to the golden door of the Transportation Building, where for two hours more we shall find our attention absorbed by palace cars, locomotives, road engines, steam craft, yachts, naval construction, flying machines, pneumatic tubes—in short, all the devices of modern travel at high speed.

FOURTH DAY—THE PRODUCE OF THE FIELDS

Go first to the Building of Agriculture, one of the most beautiful structures on the grounds. Beneath its ample roofs lie spread out eighteen acres of exhibits, of interest to all, and of especial interest to the farmer, ranchman, and gardener. Here, amidst a calm, suggestive of green fields and pastures, we find cereals, grasses, and forage plants, sugars and confections, dairy products and foods, farming tools and farm buildings, pure and mineral waters—innumerable articles suggestive of country life and country quiet. Two or three hours will be occupied in gaining even the most general conception of them.

Next, we may well go to see the exhibit of live stock beneath the forty acres of sheds in the rear, to the southward. Here are horses, cattle, sheep, camels, goats, swine, dogs, cats, ferrets, rabbits, and many wild animals. A hurried view of them will occupy two or three more hours of our day; and we shall have to hasten past the Stock Pavilion, for performing animals, with no more than a glance inside it.

Finally, pass up through the grounds, northward, to the Horticultural Building, amidst whose lovely flowers, palms, grottos, and fountains, the two last hours of the afternoon may be appropriately spent.

FIFTH DAY

Some particularly pleasing spectacles have been purposely reserved for the last two days of the week. Two hours of the morning of the fifth day may be spent at the Woman's and Children's buildings, neighboring one another, to the north of Horticultural Hall.

The exhibit in the Woman's Building is designed to represent the progress of woman from the earlier, darker ages of humanity to the present era, and to illustrate some of what may be called the public services of the sex. There is a model hospital and model kindergarten, as well as parlors fitted to illustrate the comforts of home.

Another department is devoted to those organizations of reform and charity of which women have ever been the champions.

In another wing there is a model kitchen; and in the open air on the roof, whence a grand view of the grounds is obtained, are the "hanging gardens," with pleasant cafes attached.

At the Children's Building near by may be seen all manner of famous toys, including the "talking doll." Here also are model nurseries, kindergartens, children's kitchens, creches, etc. It is a place to which the little ones will beg to return, time and again.

The chief interest of this morning's excursion, however, will be centred at the Fine Arts Building, with its spacious annexes, where are to be seen five acres of the master-pieces of the world's greatest painters, sculptors, etchers, carvers, and other artists. Never before has so varied and extensive an art display been collected under one roof. Hours will pass like moments here.

Yet time must be economized, this afternoon, to visit the Fisheries Building, where all the boys, at least, will be captivated by the illustrations of sea-fishing and angling, fresh-water fishing, and fish culture. Living fish, large and small, of almost every known kind, fill the great tanks of the aquaria, some of which have a capacity of forty thousand gallons.

If possible, an hour more of the afternoon must be given to the interior of the stately United States Government Building, located across the canal immediately south of the Fisheries. Here are cannon, gatling guns, shells and projectiles of every sort; a mint, showing specimens of every coin made by the United States; and also exhibits from every other department of the general government.

SIXTH DAY—A TOUR OF THE MIDWAY PLAISANCE

Most visitors will feel the need of a little recreation, after five full days of conscientious sight-seeing. We propose, therefore, to spend the forenoon in having a royal good time in the Midway Plaisance.

This portion of the Fair, somewhat apart from the main grounds, is a comparatively narrow strip of land, seven-eighths of a mile in length, between the Fifty-ninth and Sixtieth st. entrances. It is part and portion of the Exposition, and admittance to the latter entitles the visitor to general admittance to the Plaisance, but not to its special attractions or shows.

These are "concessions;" that is to say, the enterprising proprietors pay for the privilege of being there, and therefore charge admission fees. We may regard our visit here as of the nature of a recreation, and not to be taken too seriously.

We can think of it as the "Brother Yagger" part of the Fair. Here is the Tower of Babel, the captive balloon, the sliding railway, the Turkish village, the Moorish palace, the Street in Cairo, the Ferris Wheel, the Dahomey village, the Hagenbeck animal show, and many other "attractions," about which, doubtless, other writers will give information to the readers of *The Companion*. The proprietors are so extremely willing to sell you tickets of admission, that your pocket-book will suffer here if you do not guard it rigidly. It may perhaps be well to set aside a fixed sum for "fun" before making this excursion.

There will now remain of our week but one afternoon in which to take a farewell walk through the main grounds, and a parting glance at the grand buildings. One may spend an hour at Music Hall, another visiting the Columbian Caravels, the old war-ship *Niagara*, and the convent of La Rabida, and the rest of the afternoon in the buildings of Archæology and Forestry.

C. A. STEPHENS.

WHITSUN-DAY—who realizes that it repeats, year after year, the oldest anniversary commemoration known to men; that for more than three thousand three hundred years, it has borne its testimony to the truth of GOD'S revealed religion? For fifteen centuries it was a festival of the Jewish Church. For more than eighteen centuries the Christian Church has kept it holy. The antiquity of its steady testimony to revealed religion is well expressed by the elder Bishop Doane when he says "We think of Greece, we think of Rome, as ancient. The feast of Pentecost had been observed five hundred years before Homer sang. It had grown hoary with the frosts of seven full centuries when Romulus collected his rude, robber band, beside the Tiber. More than a hundred generations have been garnered into the grave since its observance was ordained; and through them all, never once has failed. What a solemnity has gathered thus about the day! With what sublimity its just appreciation must impress the soul! We think it long to the Apostles' times. It is but little more than half way to its appointment. We count the Reformation old. It reaches but a tenth of the whole distance. When we reflect on the shortlivedness of all human things, we must conclude that this has come of GOD. And when we think how careful He is of His power, that nothing that He does, is done in vain, we may be sure of some great end in its observance. In the wilderness He made the Paschal Lamb the forecast shadow of the sacrifice of His only begotten Son. In the wilderness He instituted the Passover, as the perpetual admonition of the Cross. In the wilderness He ordained the Feast of Weeks, the shadow cast before it of that glorious Pentecost. And what a glorious Pentecost it was! The Crucified indeed had conquered. The rushing mighty wind has filled the world.—*The Church Year.*

Letters to the Editor

"NATURAL LAW IN THE SPIRITUAL WORLD."

[Our attention has been called to the following paragraph, omitted from Gen. Cooke's letter in our issue of April 29th. —ED. L. C.]

This scientific work, very learned and lucid, is based on what seems an important discovery; meeting sceptical scientists upon their own ground, and in fact, as it were, helping them over the great gulf between the natural and spiritual world—just where they were lost in unbelief—by proving the spiritual biogenesis to be a full analogy—a 'continuity' of that—of their discovery, linking the in-organic to the organic, in nature.

P. St. GEO. COOKE.

THE EARLY ENGLISH CHURCH.

To the Editor of The Living Church

I have read your remarks on my article in regard to the English Church (issue of April 29th) and wish to say that you agree entirely with what I intended to say, or at least you do not say anything inconsistent with it. It is possible that you may be inclined to ascribe more to missionaries from Rome and less to those from Ireland and Scotland than I should do.

W. D. WILSON.

"O TEACH US."

To the Editor of The Living Church

We have in our diocesan library a copy of the Great Bible (edition of Nov. 1541) and a facsimile of M. S. Annexed Book signed by Convocation 20th Dec. 1661, and attached to the Act of Uniformity, 1662. On examining these books I find the following results:

Ps. xc: 12.—In the former, the reading "O teach us;" in the latter "O teach us" in the Burial Service, "So teach us" in the Psalter. (Yet in two splendid folio copies of the Prayer Book printed in 1825, I find "O teach us" in the Psalter as well as in the Burial Service!)

Ps. xxiv: 8, 10.—In both books the reading in the eighth verse is "the King of Glory." In the tenth verse, it is "the King of Glory" in the Annexed Book, but "this King of Glory" in the Great Bible.

Ps. xlii: 9.—In the Great Bible, "thy water pipes"; in the Annexed Book, "the water pipes."

Ps. xxxviii: 10.—In the former, "light"; in the latter "sight."

Ps. lxxxvii: 4.—In both, "behold ye."

A. SPENCER.

Kingston, Ont., May 8th, 1893.

THE ELECTION IN MASSACHUSETTS.

To the Editor of The Living Church

Now that a bishop has been elected for the Diocese of Massachusetts, it seems to the writer of this letter that some serious and deliberate criticism should be made of one of its most improper and remarkable incidents, namely, the part taken in the campaign by a portion of the secular press of Boston, and especially by the Boston *Herald*, which journal has at intervals during the last few months, published editorial articles touching the election, full of improper utterances which no loyal Churchman should sympathize with. This reprehensible course of action, we have no doubt, has done more to secularize the office of a bishop and lower its standard in the sight of the Church at large, of other Christian bodies, and of the unbelieving world, than anything which has heretofore occurred in the history of the American Church.

The indefensible course of this journal appears to have reached its climax in a leading editorial published in its issue of May 1st and entitled "Candidates for Bishop." The second sentence of this article says that "The candidates for this high office, *seeking it* and sought for it, have been as thick as the leaves of Vallombrosa in autumn." I believe that the words which I have italicized embody a slanderous untruth, and I am sure that no one in the Church can be found to believe that large numbers of priests have been putting themselves forward as candidates for Bishop of Massachusetts. The article proceeds, as the journal has done more than once before, to "kill off" as candidates for the bishopric two more gentlemen, an honored bishop and a highly esteemed priest, whose names have lately been mentioned, without their consent, in connection with the approaching election. The editorial then goes on further to advocate the choice for bishop of a most able and accomplished priest of whom it actually says in cold type, "It may be added that ——— has not asked for this promotion!" Of this insulting statement I have to say that it could by no possibility appear to any one of right instincts to be "well" to make such a public announcement as that about an upright and honored priest.

It is to be hoped, Mr. Editor, that the Church will never see another such "campaign," for if this kind of procedure should become the rule in the choice of bishops, the Episcopate would be completely secularized and no self-respecting man could consent to accept the office of a bishop.

Happily for Massachusetts, the priest chosen for its Episcopate is a man who will dignify and adorn the office and add to the reverence which all right-thinking people have for its holy nature and functions.

AN ONLOOKER.

New York, May 4.

"THE IDEAL CHRIST."

To the Editor of The Living Church

Many of the great metropolitan newspapers are exceedingly fond of publishing tid-bits of ecclesiastical news which conceal a malicious innuendo against the Church.

It may not be worth while, generally speaking, to reply to these items, for the newspapers refuse to correct their misstatements or to publish a refutation of these evil-minded paragraphs, but I would like to ask two or three questions through THE "LIVING CHURCH," which may possibly filter down through the press until they meet the eye of some representative of that Unitarian theology which is at the same time so hazy and so irrational.

A New York paper of recent date gives prominent place to some brief remarks of the Rev. Minot J. Savage, a distinguished Unitarian divine of Boston. After stating that "the Jesus preached to-day is not historic but ideal," this modern thinker affirms that "this is the Christ that Phillips Brooks preached "and that Heber Newton had replied to his question that by preaching Christ he meant "the divine Ideal of humanity." Furthermore Mr. Savage said that "reporting these cases to an Episcopal minister here" (in Boston presumably) he had said "of course they meant by preaching Christ, the ideal and not the historic Jesus." Thereupon Mr. Savage spicily replied, "Why don't you say so?"

I do not know who the clergyman is who volunteered the statement that two eminent clergymen of the Church preached the ideal and not the historic Jesus, but I do know that no man can be a minister of this Church without proclaiming not only the ideal but also the historic Jesus, for the Prayer Book, the Articles, the Creeds, assert and publish his authentic earthly life as clearly as they do his Divine and —therefore—ideal character.

May I ask Mr. Savage how there can be an ideal Jesus unless there is or has been an historic One? Is not the ideal Jesus the character of the historic Jesus, reflected in the lives of his faithful disciples through all the Christian centuries? If we preach the ideal Jesus must we not perforce declare the historic Jesus? I do not suppose there is a priest of the Church the world over, who does not preach the ideal Jesus, the model and perfect Man, the Divine Exemplar; but he preaches Him *thus* because He was *such* as the Gospel narrative depicts. If there has been no historic Christ, then there is no ideal Christ, for where did even Unitarians get their ideal Man if not from the Church's Gospels? Whence comes the picture of this "divine Ideal of humanity?" When we ask for an answer to this question we are put off with some such statement as that Christ is the sum of the best spiritual consciousness of the race. But when we seek an explanation of the Christ of history, the Christ who is as high and as spiritual an ideal to St. Paul as ever he was to Rev. Minot J. Savage, when we ask why this ideal Jesus comes into the light at a particular period in history co-terminous with the appearance of Jesus of Nazareth, these subtile filchers of perspicuity are indistinct or speechless.

Mr. Savage asked the Episcopal minister above referred to, "Why don't you say so?" That is: 'Why are you not bold enough to say you preach the ideal and not the historic Jesus.' Mr. Savage does not tell us what reply he received, but a priest of the Church may justly answer, "We do preach the ideal Jesus, but we do more than present Him as a mythic personality evolved from ages of religious aspiration. Our theology has a foundation in history which yours has not, for it proclaims both the historic and the ideal Jesus, the ideal because of the historic, and the historic because He is ideal."

It is time that a truce were called to the meaningless or partial conceptions of the God-Man with which fine writers and word-twisters strive to obscure the real and historical Person of our Saviour Jesus Christ.

R. H. GESNER.

Morris, N. Y., May 5, 1893.

Opinions of the Press

The Congregationalist.

PRESBYTERIAN REVISION.—The effort of the Presbyterian Church to revise its standards is now plainly doomed to the failure which was predicted for it from the beginning. No doubt revision is desired. In response to the overture from the General Assembly in 1889, 134 presbyteries voted for revision and sixty-eight against it. Since then the desire for revision has been growing rapidly. But the declared effort has been to change the language without changing the substance of the Westminster Confession, while the root of the desire has been to slough off the more obnoxious features of the Calvinistic system. This widespread effort to seem to do something without really doing anything has wearied out the presbyteries, and they are giving up the matter in despair or disgust. Though only eighty-two out of over 200 presbyteries had reported action at last accounts, it is evident that nothing like a two-thirds majority can be secured approving the revision as presented. Indeed only thirteen approved entire, while twenty-seven disapproved, twenty-nine approved in part and thirty-four asked for a new, short creed. By and by, after prolonged struggle, this short creed will come, but before that, other questions more directly personal will be the center of discussion and will test severely the power of the denomination to maintain its outward unity.

The Pacific Churchman.

DEATH OF BISHOP KIP.—His last episcopal act was the ordination in Grace church, San Francisco, only a few months ago, of his grandson and namesake to the diaconate. No one who witnessed it will ever forget the thrilling solemnity of that service. There seemed a blending of the patriarchal with the apostolic as his hands guided by his young episcopal Brother, were laid upon the head of the candidate, and in a clear voice he uttered for the last time the official words of commission to the sacred ministry he had so often solemnly pronounced before. The end was near. His work on earth was done, and after a brief interval of waiting, with variations from week to week in his physical condition, the aged prelate sank gradually day by day until, in the early morning of Friday in Easter week, the beloved partner of his life for nearly sixty years and the other members of his family and the Assistant Bishop about him, he "fell on sleep and was gathered unto his fathers." And to those opened eyes has been granted, doubtless, the beatific vision of the King in His Beauty. God keep his soul, and comfort his mourners, and may a double portion of his spirit fall with his mantle upon the vigorous shoulders of him who is now, in the providence of God, the Bishop of California.

The Christian Union.

SUNDAY OPENING OF THE WORLD'S FAIR.—There is a good deal to be said, and a good deal has been said, on both sides of the question whether the Fair should be kept open on Sunday; but that is no longer the question. The managers of the Fair have accepted from the people of the United States two millions and a half of dollars on the condition that the Fair shall be closed. The acceptance of this money on this condition constitutes a contract, both in morals and in law. For them to retain the money and open the Fair would be a palpable breach of faith. It could hardly be distinguished morally from the crime of obtaining money on false pretenses. If the managers wish to open the Fair on Sunday, they are clearly under obligation first to raise this two millions and a half of dollars and pay it back to the people of the United States. This obligation is entirely independent of any question of Sabbath observance. If they had accepted a donation from the Jews on the expressed condition that the Fair should be closed on Saturdays, they would be bound either to close the Fair or return the money. Not any question of Sabbath observance, but a question of the honor of the Nation, and especially of Chicago, as represented by the Board of Managers, is now at stake.

The Scottish Guardian

DISESTABLISHMENT OF THE KIRK.—There can be no question that the event would be followed by the influx of large numbers of Presbyterians into the Church, and this all the more if the Church of England should remain for a long time still the State Church. Now the danger would not come from the accession, in however large numbers, of what may be called the High Church party in the present Establishment; these men are already touched with the Catholic spirit, which has revived and steadily and wonderfully grown among them in recent years, and their adhesion would be as natural as it would be a real and great gain. But what we have to fear is the transference to us of thousands of the most worthless class of Presbyterians—those who at present are so only on the ground of fashion, who hold no convictions worth the name, and who would crowd into the Church, if possible, ill-instructed and ill-disciplined, not attracted by the Catholic faith, and not troubling to understand, far less sincerely accepting, its claims. The prospect of such a turbulent element in such strength among us is not a pleasant one to contemplate; it might speedily, in some places, swamp the older Church people, and outvote them on questions of the deepest importance. This is the possible danger, and it could only be met by a firmness on the part of our clergy which some of them do not at present always show—certainly not, at least, in insisting on the Confirmation of all, adults or not, who desire to be admitted to Holy Communion. At this moment this rule is very laxly observed by a proportion of parish priests, with the result that an often painful duty is laid upon others. And if this laxity prevails to-day where converts are made by ones and twos, what would be the state of matters in the event of a rush? How long it may take the bishops before they can remedy all this, we cannot pretend to say; but as things are, there seems good reason to pray, for the Church's sake, that the date of the Scottish disestablishment may be delayed at least for a few years longer.

Personal Mention

The Rev. H. R. Howard, S. T. D., has been re-appointed Dean of the convocation of Nashville. Address Tullahoma, Tenn.

The Rev. W. D. Benton, St. John's, Bellefonte, Central Pa., has resigned his parish, and has accepted a call to the rectorship of St. John's church, Dubuque, Iowa.

The Rev. Benj. T. Trego, rector of St. George's church, Detroit, has been called to the rectorship of St. John's church, Saginaw, and enters on his new duties the first Sunday in June.

The Rev. Richard B. Post has accepted the charge of St. Paul's chapel in Christ church parish, Elizabeth, N. J. Address 1129 East Jersey st., Elizabeth, N. J.

The Rev. J. R. L. Nisbett having received a call to the charge of Christ chapel, Brooklyn, has accepted the same, and has resigned his parish of Christ church, Walton, to take effect early in June.

Exchange journals and other papers intended for the secretary of the council of the diocese of Mississippi, should be addressed to the Rev. Geo. C. Harris, S. T. D., Madison Station, Miss.

The Rev. Alfred W. Griffin has resigned the rectorship of St. Paul's church, Plymouth, Wis., and accepted that of Trinity church, Baraboo. He will enter upon his duties at Baraboo on Whitsun Day.

The Rev. Wm. Wirt Mills has become rector of St. Andrew's church, Camden, N. J., and is priest in charge of St. Barnabas' chapel, and the associated missions of St. Augustine and St. Agnes. He should be addressed at St. Barnabas Mission House, 446 S. 3d st., Camden, N. J.

The Rev. Charles N. Morris, now of Westminster, Md., will become an assistant at St. Mark's church, Philadelphia, Pa., at Whitsuntide.

The Rev. J. B. Whaling has accepted a call to Christ church, Tidioute, Pa., and is to be addressed at that place in the future.

To Correspondents

C. T. H.—A correspondent informs us that the address of Ignatius Donnelly is now Nininger, Minn.

Official

THE twenty-fifth annual conference of the Confraternity of the Blessed Sacrament will be held in the church of the Ascension, Chicago, Thursday, June 1st. First Vespers, Wednesday, May 31st, 8 P.M., the Rev. R. H. Wells, Jr., preacher.

SISTERS OF ST. MARY, KEMPER HALL, KENOSHA, WIS.

The annual Retreat for associates and ladies will begin with Vespers, Tuesday, June 20th, and close with the Celebration, Saturday, June 24th, the Rev. Father Huntington, O. H. C., conductor. Ladies desiring the privilege of the Retreat should address THE SISTER SUPERIOR, before June 10th.

NASHOTAH HOUSE, NASHOTAH, WISCONSIN

The commencement at Nashotah House will occur May 23rd. Friends and alumni are cordially invited to be present. The preacher will be the Rev. Canon Richey, of Chippewa Falls.

W. R. GARDNER, President.

STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS

Boston, May 9, 1893, organized with the Rev. Geo. S. Converse, D.D., as president, and the Rev. A. St. John Chambre, D.D., secretary.

A communication from the Bishop-elect, Dr. Wm. Laurence, was received, signifying his acceptance of his election. The president of the Standing Committee was authorized to communicate with the various standing committees with reference to the confirmation of the diocesan action.

Messrs. Otis Fairfield Humphreys and Edward Atkinson applied to be recommended for deacon's orders. Laid over, under the rules. Mr. Marshall Everett Mott applied to be recommended as candidate for Holy Orders. Laid over. Mr. George Perry Wilson applied to be received as a postulant for the sacred ministry.

The Rev. Frederick Edwards, deacon, was allowed to accept the charge of Trinity church, Bridgewater. Mr. Otis Fairfield was allowed (when ordained deacon) to accept the position as assistant to the Rev. C. L. Lester, St. Paul's church, Milwaukee; and Mr. Robert Bell (when ordained deacon) to accept the position of assistant to the Rev. Dr. Hodges, Calvary church, Pittsburgh.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

LIBBEY.—Entered into life eternal, April 24th, Minnie Tolman Libbey, in her 31st year, wife of B. F. Libbey, Beaufort, S. C., and formerly a communicant of St. John's church, Boston Highlands. "Thine forever."

HOUGHTON.—On the eve of Ascension Day, May 9, 1893, Almighty God united the soul of Frances Amelia, wife of the Rev. John H. Houghton, with the souls of her parents, George C. and Sarah Hance, and the rest of the saints in Paradise.

"Grant them, O Lord, eternal peace, and let light perpetual shine upon them."

WINANS.—Sunday, May 14th, at her residence, 439 Dearborn ave., Sara Eleanor Winans, widow of Chauncey Culver Winans, of New York, and daughter of the late Thomas Wickham Wells and Mary Anna Wells, of Marshall, Mich. Burial at Greenwood, Brooklyn, N. Y.

"Rest eternal grant unto her, O Lord, and let light perpetual shine upon her.

GREEN.—Fell asleep, Monday, May 8, 1893, in New Orleans, La., Berkeley Green, aged 52 years, son of the late Bishop Green. The interment was at his home in Vicksburg, Miss., Wednesday, May 10th.

ST. JOHN.—Entered into rest April 29, 1893, at his late residence, 210 E. 18th st., New York, Samuel Henry St. John, junior warden of Christ church, Walton, N. Y., in his 79th year. Interment at Walton, N. Y., May 2nd.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

Appeals

HELP wanted for building church in missionary field. The people working strenuously. Must have aid to succeed. Sunday school numbering 125 straitened for room to meet in. Send money to the Rev. D. T. BOOTH, missionary-in-charge, Wilmar, Minn.

THE Bishop of New York has appointed June 15th for his visitation to All Saints' Convalescent Home, Priory Farm. He will formally open the new Home with a service of benediction. This work was founded by the Order of Brothers of Nazareth. The Brothers earnestly appeal to those who are interested in their life and work, to aid them in securing $5,000, to meet the balance due on their property. They desire to pay this indebtedness before June 15th. Subscriptions may be sent to the treasurer, MR. JAMES POTT, 114 Fifth ave., New York, or to the Superior of the Order, at Priory Farm, Verbank, Dutchess Co., N. Y.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL.

This institution is greatly in need of funds to meet current expenses. There are nineteen orphans cared for, all that the Home has room to accommodate. The treasury is nearly empty. Will not the Churchmen of the Province of Illinois respond liberally and quickly?

REV. FREDERICK W. TAYLOR,
Financial Agent, Springfield, Ill.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills); The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small.

The offering will be kept open until Whitsun Day, to include additions up to that date. Please remit promptly to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

Church and Parish

RECTOR in mid-West, receiving $1,800 salary and rectory, would like to remove further East. City or suburbs preferred. Address JAY, LIVING CHURCH.

A LADY who has for seven years had full charge of the commissariat and matron's department of a ladies' college, is open to an engagement of a like nature. Best of references. Apply MRS. C. E. DUNN, Compton, Province Quebec.

WANTED.—Clerical assistant from June to November or part thereof, with World's Fair privileges. Address REV. LUTHER PARDEE, Austin, Ill.

THE RECTOR of an Eastern city parish desires to take charge of sea-side or country parish for the summer months, or will exchange for one, two, or three months with the rector of a sea-side or country parish. Address H. C. G., care LIVING CHURCH.

For Sale

TRINITY SCHOOL. Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector, the Rev. JAMES STARR CLARK, D. D.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Rev. H G. Moore, 3553 Champlain st.
Mrs. Henry F. Starbuck, 6 Groveland Pk.
Miss Wallace, 150 Fiftieth st.
Miss Magee, 4737 Lake ave.
Mrs. H W. Scaife, 975 Millard ave.
Mrs. J. A. Rice, 189 Cass st., Flat 30.
John S. Cole, South Englewood.
G. C. Burton, 6640 Yale ave., (Englewood.)

Correspondence direct, not through THE LIVING CHURCH.

Choir and Study

Uriel, the Archangel

"Light of God, regent of the Sun."

BY ISABEL G. EATON

Round the circle of the great white throne
  Stand the seven of presence glorious:
  Michael, o'er Hell's hosts victorious,
Gabriel, with splendor all his own,
  Raphael, with gourd and healing rod,
  Uriel the Fair, the Light of God.

In that Light, transcending sun and star,
  Knowledge lies, and wisdom's pearly fountain;
  As he spake with God on Sinai's mountain,
Moses' face, like lightning, shone afar.
  Truth is God, and Light His shadow is;
  I, His angel, know its mysteries!

He whose spirit yearned to find the key
  Of the woe and pain of man's transgression,
  Israel's sighs and Babylon's oppression,
From the heaven of heavens summoned me.
  Swift I answered his impassioned cry:
  Would'st thou know the law of the Most High?

Can'st thou weigh in balances the fire?
  Of the wild wind's fury find a measure?
  Seek in ocean's depths its buried treasure—
Bring the vanished day at thy desire?
  Can'st thou ope the doors of Paradise
  Where the springs of dawning day arise?

Seek not now to know the mystic truth.
  I, the Light of God and His archangel,
  Thee the wisdom teach of Love's evangel,
Consecrate to this my deathless youth.
  In the depths of God's eternity
  Light Divine shall yield its gifts to thee!

Bangor, April, 1893.

Our review of the remarkable paper on "The Likeness of Christ," by Mr. Wyke Bayliss, in last week's LIVING CHURCH, came to a pause with that period of art history in the Greek Church when images were prohibited, while the likeness of Christ was restricted to paintings, the historical and authoritative type of which received the explicit sanction of the Church. And this likeness, it was found, was one and the same, kept inviolate in both the Western and Eastern branches of the Church. Mr. Bayliss goes on to show that while in both Churches this likeness is the same, there is identified one slight difference between the Greek and Latin pictures, showing at once that they were derived from different copies, that the two Churches held tenaciously each to the copy it had received and held most sacred, and that the copies thus independently avouched, were alike. In the Latin picture, as universally known, the hair is always divided evenly over the forehead in the form of an arch. It is the same in the Greek picture, with this slight exception that there is always seen a slender lock separate from the rest, resting on the centre of the brow. This difference in the two types is not of modern origin. Mr. Heaphy shows that it is characteristic of examples executed before the 8th century. Whence were these two likenesses derived? Clearly from the catacombs. To the Christian just liberated to a sense of free citizenship under the protection of of the State, these underground sanctuaries were not the half-forgotten memories of an age long past, they were the record of the sufferings of yesterday. From the reign of Diocletian, their last persecutor, to the reign of Constantine, their first protector, was only three years. The pictures that covered the walls of the subterranean chapels and tombs were familiar to their eyes.

Four kinds of these pictures of Christ are found in the catacombs: there are frescoes or mural decorations, the engraved chalice and pateræ of glass, the mosaic and enamel pictures of Greek origin, and the cloth pictures —these last were fragile shadows upon linen, that have probably been face cloths laid upon the dead. The first illustration is from a fresco, and shows the Latin type, probably the work of a native Roman artist. The second is an example of Byzantine work, of bronze or copper, executed in low relief, and worn as an ornament round the neck; the original is now in the Vatican library. The third, the figure of our Lord turning the water into wine, is from one of the glass relics; the likeness, quite unmistakable. The fourth is the cloth picture, now in the sacristy of St. Peter's. Its ascertained history leaves no doubt as to its venerable antiquity—beyond doubt a face cloth taken from the grave of one of the earliest martyrs, upon which had originally been drawn a likeness of our Lord; the example well supporting the legend of the handkerchief of St. Veronica. As Christ had been in the sepulchre three days before His resurrection, so the verisimilitude of Him had lain in the catacombs for three centuries before it was brought forth to live for ever. Thus far the writer eliminates everything of the nature of myth, legend, or tradition. He brings only evidence that the eyes can verify, or that may be accredited by faithful tradition. For instance, it is sure that one of the first desires of the early converts in Rome must have been to know what our Lord was like. But the writer bases no argument on this unless it can be shown that they had such a desire, and that the means of gratifying it were within reach. Mr. Poynter, A. R. A., says: "From the time of Augustus to that of Diocletian, that is, about the first three centuries of the Christian era, was the period during which true Roman art chiefly flourished. Portrait painting engrossed the energies of the most capable artists; pictures or statues of eminent men were multiplied in public places and private collections; and portrait painters in this epoch are mentioned for the first time as a distinct class of artists." It is, therefore, inconceivable that neither Eubulus, nor Pudens, nor Linus, nor Claudia, nor any of the brethren who sent greetings to Timothy by the hand of Paul when he was brought before Nero at Rome—it is inconceivable that none of these should have had any authentic likeness of Christ; still more inconceivable that they should have sanctioned the preservation of any likeness of Christ, knowing it to have been untrue.

There is yet treasured in the basilica of St. Prassede, a likeness of Christ said to have been drawn by St. Peter for St. Prassede when he was sheltered in the house of her father, Pudens, a Roman senator. It was but the shadow of a sketch on a fragile shred of linen cloth. But it was to enshrine this sketch, then believed to be three centuries old, that St. Helena built the basilica. Thus much is clearly proved: that the likeness not only existed at the close of the 3rd century, but was even then venerated for its antiquity. Further, it is quite certain that whether these disciples of Christ cared to preserve the likeness of their Master or not, they did care to preserve their own; and in illustration of this, is given a drawing of St. Peter and St. Paul—a fac-simile of an engraved glass relic from the catacombs, now in the library of the Vatican. It is only one of the many examples of direct portraiture of men whose faces were familiar to the Romans of the first century. But it is enough to show that portraiture, as distinct from symbolic or imaginary art, was practiced by the immediate followers of the Apostles. Here, then, we find a people accustomed to commemorate their heroes by portraiture, banded together in the worship of a new Hero, greater than they had ever known before—One personally known to them, and of whose likeness any of them could have obtained authentic information. We see these people, driven to the catacombs, proceed at once to cover the walls, to engrave upon their sacramental vessels, to bury with their martyrs, pictures representing the life, actions, and attributes of their Hero. It is impossible to believe that this likeness, painted on the walls of sanctuary and sepulchre, engraved upon their chalices and buried with their holy dead, was false and untrue.

It yet remains to be shown that the likeness of Christ with which the contemporaries of the Apostles adorned the catacombs, was the same that survived through the second and third centuries, and was in the fourth century reproduced in the mosaics of the basilicas. In the catacombs are found many representations of Christ that do not bear this likeness in any marked degree; and many more that do not bear it at all. That, however, does not weaken the argument. It is the inevitable result when some of the pictures were executed by different hands, others by the unskilled and untaught, and at long intervals extending through many generations. These differences are for the most part such differences as a thousand children in the English Board Schools might make if they attempted each to draw a portrait of the Queen. They no more prove that we have not the likeness of Christ, than such exercises would prove that we have no true likeness of the Queen upon our coins. But had these many artists each wrought from his own imagination or idea of wha tthe face of Christ should be, there would have been almost as many variations as there were artists. But there are, practically, only two clearly ascertained types—that which we all know so well and which has been so freely illustrated before in this paper; and another of Christ as a Roman youth, bearing no marks that an artist can recognize as showing any attempt at portraiture. And there is no third type. If we have the likeness of Christ at all, it must be one of these two.

How, then, came the second type into the catacombs? That is one of the most interesting episodes of the history of the likeness. It was not always safe for the early Christians to disclose their faith by openly bearing upon their persons the portrait of their Master; nor would it have been prudent for the artists they employed to have identified themselves with the new sect by painting or engraving the likeness of the Nazarene. So the alternative was the symbol. Thus Christ subduing the hearts of men was typified in the form of Orpheus attracting the wild beasts with his lyre; Christ is typified by David and his sling; as the Good Shepherd bearing the lamb across a stream. But the symbol must not bear a resemblance to the likeness, as a condition of safety, although the symbol was intelligible to the believers. So a simple Roman type was adopted which Roman artists taught in the great pagan schools understood and followed; and it was repeated in fresco, engraving, and ornament. But side by side with it existed always the other type, the true type, which fewer hands could reproduce, and in which artists to-day, as surely as in the age of Constantine, recognize the characteristics of true portraiture.

To conclude: It will be seen that the evidence adduced is of three kinds, historical, archæological, and artistic, and that these give united yet independent testimony to the authenticity of the Christ likeness. By historical analogy there is the inherent probability of its truth. The practice of portraiture by the early Christians, the written records of the persecutions fixing the date of their martyrdom, the references of the ancient writers to certain pictures, the treasuring of those pictures supposed to be authentic—these things lead us to the inquiry whether it is possible that of all the leaders of men in that era, Christ was the only one whose likeness His followers neglected or did not care to preserve and perpetuate. So we pass from history to archæology, finding still the same likeness preserved in the mosaics of the basilicas. Many of them have been defaced and restored, but enough remains to assure us that nothing material has been added to this likeness by the hand of Giotto or Raphael. Further search brings us to the relics of the catacombs, the frescoes, the glass vessels, the metal ornaments, and the cloth pictures, and we find there, under all these forms and conditions of art, the same likeness of our Lord. We are not to suffer confusion from the terms, likeness and portrait. There may be a likeness that is not a portrait, and there may be a portrait in which there is no likeness. Likeness is not to be confounded with expression. The expression that a great painter will give to the likeness of Christ is quite apart from the likeness itself. In this, Raphael, and Angelo, and Correggio will differ according to the measure and excellency of their genius. The expression of our Lord's face must have changed from time to time. Yet the likeness remains unchanged, and the devout believer may look upon this likeness of Christ and believe that it is the authentic likeness of the true and very Christ, the Son of Man, and yet the Son of God.

The Church Choral Society, of New York, after inevitable delays and postponements in the preparation of *Hora Novissima*, composed by Mr. Horatio W. Parker for this society, gave its last public recital for the season, in the church of the Holy Trinity, Madison ave. and 42nd st., Wednesday P. M., May 3rd. Notwithstanding the prevalence of a furious rain storm that fairly deluged the city, the great church with its three galleries was filled with an assemblage that well represented the best culture and most influential social and art circles of the metropolis. A preliminary and full rehearsal had been held in the morning, which provided an exhilarating foretaste of the evening's rare entertainment. This, as is the custom, was accompanied with due accessories of liturgic solemnities. The chorus and soloists, all vested in cottas, occupied elevated seats acrss the choir. Mr. Macfarland, organisto

of All Souls' church, supplied the accompaniment of the great twin-organs. The orchestra—some sixty pieces—of the Seidl artists, were arranged on the floor before the pews, while the four soloists were properly brought to the front close to the conductor's stand. The rector, the Rev. E. Walpole Warren, was the officiant, intoning the Apostles' Creed which was reverently sung in monotone, with Mr. Macfarland's organ obligato, and the Lord's Prayer followed in the same manner, with versicles and responses. Hymn 138, "Holy, Holy, Holy," was then sung, orchestra joining organ in accompaniment, the grand volume of worship reaching a grander and more impressive amplitude through all the four stanzas. The musical recitation proper began with Mendelssohn's lovely "Athalie" overture, Mr. Richard Henry Warren, the director of the society, holding the baton. This was a fitting prelude to the main work of the evening, which was given under the direction of Mr. Parker, the composer.

The people were in tune with the place and the occasion. Never had an unheard masterpiece fairer hearing; and we may well add that certainly not in America has a religious work of such splendid proportions, such nobility of form, such bewildering wealth of melodic and harmonic resources, such fertility and structural mastery in vocal and orchestral illustration, been given to the religious public. Some months ago we ventured upon a brief literary analysis of the composition then fresh from the press of the Novellos, following a "dry study" of it without even the help of a pianoforte sketch. The conclusions following that preliminary study had a somewhat extravagant or exaggerated ring. But the idealizations were so unexpectedly original and aspiring, the methods at once so scholarly, so poetic, and so religiously inspired, that no other just conclusions seemed possible. After the deliberate double hearing on the morning and evening of May 3rd, but one verdict was possible at the close of the evening, and that was, in substance, that *Hora Novissima* is the consummate musical interpretation of the majestic rhythm of Bernard de Morlaix on "The Celestial Country," yet attained; that Mr. Parker has produced not only a masterpiece immeasurably transcending anything that has been as yet produced in American musical art, but one that demands and challenges the most rigorous comparison with any masterpiece of religious art among living composers, in Europe as well as America. *Hora Novissima*—and we hazard nothing in the venture of judgment—will receive even a warmer welcome in London, Leipsic, Berlin, and Vienna, than in New York or Boston. Unhappily, we, as a people, are not sufficiently schooled in musical art to recognize and confidently identify a composer of genius to the manor born. Had Mr. Parker been Herr this or that, like Bruch, or Dvorak, or Saint-Saens, or the English Dr. Parry, his work would instantly create a profound enthusiasm, and our great choral societies would make haste for its production. We shall wait to note the incredulity and possibly official apathy in store, until Mr. Parker's magnificent composition receives a hearing in European musical circles. *After that*, the astute managers of our many choral societies will adopt it without hesitation. *Hora Novissima* should be taken up by the great society in Cincinnati, by the "Oratorio" of New York, by the Handel and Haydn of Boston—for Mr. Parker is a Boston man—and by the energetic line of choral societies throughout New England, of which that in Worcester, Mass., is chief, and from which all the rest sprang.

This is no place for technical criticism since it would not help to a wide popular appreciation. The themes of this Rhythm of the Celestial Country are lovingly cherished in the hearts of churchly worshippers throughout Christendom. The principal English versions—which, by the way, do not repeat the metrical form of the original—like "Brief life is here our portion," "O sweet and blessed country," "Jerusalem the Golden," are sung to their simple melodies the world over. But the accomplished mother of the composer, Mrs. Isabella G. Parker, has produced an exceedingly close and faithful version, verse for verse exactly parallel with the Latin original and beautifully reproducing its spirit. Thus either Latin or English text may be sung, since both are printed. Each of these eleven parts, or "fyttes," may be sung as an anthem or offertory by thoroughly trained choirs, and there is nothing more lovely or devotional in our musical literature. The four solos, for each of the four voice parts, reach the most exalted range of classic power and fascination. There is a masterly example of choral and orchestral fugue composition (Fourth). There is a stately, persuasive chorus, *a capella*, worthy of the school of Palestrina himself. In truth, the ancient Plain-song and its cadences of divine tenderness and heart-hunger for heaven, echo and re-echo through the whole, an undercurrent of passionate enthusiasm that quickens the pulses with irresistible fervors. There is not a dull or commonplace phrase or measure in the entire work. While there is a profusion of melodic imagery and effervescence throughout, there is never waste, confusion, or halting intelligence. The listener may be literally carried away with the music, beside himself with strange delight, but the composer never loses his head or the graceful mastery of his thought and resources. And, what is almost inexplicable owing to the structure of the original and the constant constraint of the somewhat cramped and monotonous metre, which is unchanged throughout, there is a strong sense of growing delight and climacteric interest until the end. The Church Choral Society and Mr. Richard Henry Warren, the indefatigable director, merit the heartiest congratulations.

Magazines and Reviews

Harper's Monthly Magazine reaches an unusual degree of solid value from the presence of such papers as the "Evolution of New York," First Part, by Thomas A. Janvier, with its reproductions of the earliest maps extant, and annalistic data and traditions dear to the hearts of modern Knickerbockers; Prof. Charles Eliot Norton's sympathetic and profoundly appreciative paper on his life-long friend, "James Russell Lowell;" "Colorado and its Capital," by that indefatigable magazinist, Julian Ralph; "The French Scare," by that prince of diplomatists, M. de Blowitz; and the naturally fervid and glowing souvenir of "Phillips Brooks," by his brother, the Rev. Arthur Brooks, D. D. These supported by the always well-considered and well-freighted Editor's Study, constitute a wholesome and valuable body of edifying reading. The fiction also is largely of a historic interest, as in A. Conan Doyle's serial, "The Refugees." Mrs. Candace Wheeler contributes an intelligent survey of the decorative art work in and about the Columbian Exposition, under the title, "A Dream City." There are multiplied illustrations from the principal compositions. The educated observer, however, is impressed, and painfully, with the imitative quality, amounting well-nigh to plagiarism, in several of the frescoes that challenge attention, as for example, on p. 832, who can resist the impression of a Puvis du Chavannes in his great allegoric tableaux of "The Sorbonne?" The manner, composition, and spirit, recur with somewhat startling vigor. Mr. Macmonnies, the artist, may be unconscious of any special cult of the great Parisian master, but no intelligent critic or connoisseur can fail to recognize it. These plagiaristic reminiscences of contemporaneous and earlier masters may be traced elsewhere, and very distinctly. Not impossibly, a sober second thought may lead our critics to take a more sober and modest view of these very daring flights of our artists, when it comes to appear that after all there is a very small and insignificant residuum of originality in both invention and composition to be found on these mural decorations, since all these germinal inspirations are to be found in Rome, Florence, Munich, and Paris.

Scribner's Magazine is an "Exhibition Number," and appears in a delicate variation of its familiar cover. The number of pages is considerably enlarged. A special feature is a brilliant series of eleven page-plate designs, contributed by as many artists of celebrity, in illustrative art. Some of these are distinctly clever, while the rest are interesting. But it is not a highly artistic line of idealization, since the motives are common-place enough, and do not rise above the level of fugitive magazine tales. The colored frontispiece, "A Daughter of Japan," by Robert Blum, is an exquisite novelty, and another illustration in delicate tints, "A Song of Springtime," by Marchette, abounds in graceful fancies. Among the contributed illustrations, the more interesting are Buddha's Flowers, by Alfred Parsons, Study Hour, by de Monvel, Florentine Girls, by E. H. Blashfield, and A Quiet Spot, by Elbridge Kingsley. The literature is exceptionally striking, since among the contributors will be found Mr. Howells, Robert Louis Stevenson, Bret Harte, Walter Besant (the strongest paper in the number), Thomas L. Hardy, Henry James, H. C. Bunner, Frances Hodgson Burnett, Sarah Orme Jewett, and George W. Cable, whose "Taxidermist" is the most interesting episode in this remarkable array of stories. Perhaps such an impressive galaxy of story-tellers was never before found in a single number of our magazines, but we suggest that for an exhibition number, a substantial array of solids and staples would have furnished dignity and literary distinction certainly due to the season and occasion.

The Century Illustrated Magazine also appears in a very artistic cover design, the colors remaining unchanged, while the *ensemble* is greatly improved. It is in effect, also, an exhibition number, and its three opening papers are given up to the interest of "The Fair," severally, by Mrs. Schuyler Van Rensslaer, W. Lewis Frazer, and Mr. Gilder's verses, "The White City." Among the illustrations, the cartoons of Gari Melchers and Walter MacEwen hold a leading place, in the course of which we encounter the ancient and well-worn stock of "properties" that have served for such tableaux for a wearisome number of generations. There may be no room for originality here; but, it is at least safe to surmise that had G. W. Watts, or Holman Hunt, or Sir Frederick Leighton, or Puvis de Chavannes, or even Winslow Stainer, or Mr. Vedder, or Mr. Whistler, been assigned any of these spaces, an evolution of fresh ideas would have followed. Conventionality in art-designs, as well as sermons, becomes terribly tedious after awhile. The most striking of these illustrations are drawn by Castaing, for Mrs. Van Rensslaer's paper, and consist chiefly in panoramic views and scenic effects out-of-doors.

The Real Thing and Other Tales. By Henry James. New York: Macmillan & Co. Price, $1.00.

Bright, full of sound ethical teaching, these tales deserve a large circulation, The author writes in his usual happy style and carries the mind of the reader with him. Better than this is the inspiration drawn from his stories, to higher aims than mere selfish pursuits.

A Mere Cypher. A Novel. By Mary Angela Dickens. New York: Macmillan & Co. Price, $1.00.

A curious story, not altogether satisfactory, yet possessing some strong points. The characters are on the whole fairly well depicted, but we do not altogether like either the moral tone or the manner in which the marriage of the hero and heroine was made possible.

What Every Christian Ought to Know and Believe, or The Church Catechism with Notes Expository and Practical. For Sunday Schools and Bible Classes. A book for the times. By Rev. Andrew Gray, M. A. New York: James Pott & Company.

Here, in a small book of seventy-one pages, is a well-arranged outline for instruction in the Catechism, on Confirmation, and on the Church. With this book as a guide, any clergyman might easily comply with the spirit as well as the letter of the canon that requires (Title I, Canon 18, § 1) that "the ministers of this Church shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instructions, be diligent in informing the youth and others in the doctrine, constitution, history, and liturgy of the Church." Those who have failed to comply with the above canon, we advise to get this book and to try the experiment of its faithful use. Such a course must result in great good both to priest and people. It would prove, also, an admirable help in the preparation of candidates for Confirmation.

Recollections of Middle Life. By Francisque Sarcy. Translated by Elizabeth Luther Cary. With portrait. New York: Charles Scribner's Sons 12mo. Price, $1.50.

The reader of this volume will be likely to get a distinct impression of its author, for M. Francisque Sarcy has a very distinct personality, of which he is perfectly conscious and remarkably candid in referring to it. The life of this noted French teacher, journalist, dramatic critic, novelist and lecturer, who was for more than thirty years a fortunate member of that Society of Paris which embraces men of letters, artists, and others of a similar class, cannot fail to be of general and unfailing interest.

Coffee and Repartee. By John Kendrick Bangs. Black and White Series. New York: Harper & Brothers. 16mo. Price, 50 cts.

This little book may be cordially recommended to those who desire a complete specimen of recent humor. It records the experiences of Mrs. Smithers' boarders around the breakfast table, and an interesting party they are. The leading figure is "the Idiot," who is a highly agreeable and amusing personage, while the rest of the boarders are really but foils to show off the remarkable conversational powers of the hero, but fill their parts with great satisfaction to the reader. Mr. Bangs is to be congratulated upon an exceptionally nice performance in the field of wit and humor.

Katherine North. A Novel by Maria Louise Pool. New York: Harper Bros.

The story is a reprint from the New York Weekly *Tribune*. It is the story of a young girl brought up in a New England village, and, through the foolish ambition of the mother, made the wife of a man more than twice her own age, and three times a widower. After the marriage ceremony was performed, the girl nature revolted at the sacrifice and refused to follow her husband, who was never one but in name. Her subsequent wanderings to escape the man to whom she was legally joined, her adoption by an unknown aunt, the love that came into her life, the legal divorce from her nominal husband, are all told with considerable power. There is little, however, to render it a pleasing story, and nothing to commend for a high moral purpose. The author has not done herself justice in this production. It is dedicated "to her who best can understand me."

On Sledge and Horseback to the Outcast Siberian Lepers. By Kate Marsden. Illustrated. New York: Cassell Publishing Co. Price, $2.00.

It is not enough to say that the author of this remarkable book was a heroine. That a woman should undertake such a terrible journey in the interest of the most helpless and hopeless class of humanity is almost impossible of concep-

tion. That Miss Marsden did it is to say that the whole world should be at once interested in bettering the condition of the sufferers she visited. The heroism of Grace Darling and Florence Nightingale thrilled the world. Miss Marsden deserves an equal response to her appeal. Did we not know the accomplished task to be an actual reality, we should be tempted to rank the book with the Arabian Nights. The story should receive a wide circulation, and the response in financial help be at once more than sufficient to fulfil her highest hopes for the Siberian lepers.

Abelard and the Origin and Early History of Universities. By Gabrie Compayre. New York: Charles Scribner's Sons

The primary title of this little book seems a slight misnomer, as barely one short chapter is devoted to the consideration of Abelard as a man, and to his influence in the establishment of the great University of Paris, which the author regards as the prototype of the Universities of the Middle Ages, of the Renaissance, and those of modern times. The author himself says that he has no thought of attributing to a single man or an individual influence, an academic revolution so considerable as that of the foundation of the Universities of the Middle Ages. M. Compayre, in the preparation of this "his least mediocre work," has made much careful research So far from showing the University of Paris to be the model of other Universities, he shows from tables, that the great centres of learning at Bologna, Oxford, and Cambridge antedate that of Paris. At the same time the system established by Abelard on the heights of Ste. Genevieve greatly influenced other institutions of learning. It is an interesting little volume and may serve as an educator in the history of learning, where more profound essays would fail. The work was translated into English before being printed, and was first published in America.

Records of the Past. Being English translations of the ancient monuments of Egypt and Western Asia, new series, edited by A. H. Sayce, Vol. VI. London: S. Bagster & Sons, Limited; New York; James Pott & Co. Pp. 160, price $1.50.

It is greatly to be regretted that public curiosity and interest in the translations of the ancient Oriental inscriptions has so declined that it will no longer pay to continue the series of the "Records of the Past." Not that the interest in the old monuments has died out, for even the Egyptians and Japanese have begun to examine for themselves, but most students are content to take the results of special workers in the fields of Eastern research. Prof. Sayce calls attention to several interesting discoveries that have been made during the past year, such as the date of the foundation of Seleukia, the identification of the Sepharad of Obadiah (vs. 20) with Bithynia and Galatia, and of the site of Lachish, the discovery of means of settling at a glance to what age the pottery found in Palestine belongs. Curious also is the "find" at Lachish. For more than 4000 years the broken halves of a correspondence carried on between the suzerain governor of Lachish and his chief, Pharaoh, have been lying under the ground, partly on the banks of the Nile and partly in Canaan, and now almost simultaneously both these halves are recovered! It is expected to find a library at Lachish that will throw light on the sources of Genesis and on many burning questions about the Pentateuch, and perhaps to unearth comparative dictionaries illustrating the ancient language of Canaan. In fact the "letter from Phœnicia to the King of Egypt in the 15th century B. C." affords fresh proof that Hebrew was originally "The Language of Canaan." This volume includes the translation of Historical Inscriptions of Rameses III, the Inscription of Assur-bel-Kaler, and of Sennacharib, the non-Semitic version of the creation-story, etc, etc. It strikes one peculiarly when reading the boastful account of Sennacharib's exploits, to meet with the name of Hezekiah and to infer from the Assyrian's own account of the campaign that his victory was not a decisive one, for the story of the campaign closes suddenly and without the usual long list of the spoil.

We can but regret that this valuable series of the "Records of the Past" has come to an end.

Tools and the Man. Property and Industry under the Christian law. By Washington Gladden. New York: Houghton, Mifflin & Co. 1893. Pp. 308. Price, $1 25

Socialism and the American Spirit. By Nicholas Paine Gilman. Boston and New York: Houghton, Mifflin & Co. 1893. Pp. 376. Price, $1.50.

1. This consideration of social questions is based on the belief that Christianity presents the only theory of industrial and social order which can be made to work. To get men to realize that the Kingdom of God is here and to arouse them to the duty of making that Kingdom come, is stirring in the heart of the author. Christian love must take the place of human selfishness. Economics and ethics must be joined together. Mr. Gladden's book tells us of a practical way in which he thinks this may be accomplished. Common property in land, he thinks, will come by and by, but as the practical evils of private ownership in this country have been so few and its obvious benefits so great, the movement is not imminent. The idea of stewardship in property is strongly presented and ably discussed, and the Christian solution of the labor question is found in co-operation and profit-sharing. After reviewing scientific socialism, he rejects it because it debases the individual and stands in the way of the highest manhood; and besides, it undertakes more than could possibly be accomplished by its system. Not on the basis of individualism can the philosophy which underlies the competitive system be accepted, since it tends to produce "a race of powerful incarnate selfishness."

The author points out some of the changes in their methods of administration which a Christian people may seek to realize for the promotion of the general good. He shows us in a practical way how the tools may be made more efficient, but in the ultimate analysis the men must be made Christians. This is a slow process, but it is by just such efforts as the author has here employed that this result is to be secured.

It is the fashion of political economists to sneer at clerical reformers, but if the reformation for which the time cries out is to come, it must come by men who hold and teach Christian principles, and who know how to apply them practically to the pressing needs of the age. And these lectures are a step in this direction, for the principles so powerfully advocated are those that thinking men, and men that love the welfare of their kind and country, must ponder and apply.

2. Mr. Gilman's treatment of the subject of socialism stands in marked contrast with Mr. Gladden's handling of the matter. Mr. Gilman's plan is to study the science of economics and politics quite distinct from the question of ethics, and allow ethics to occupy only the second place in the order of time, wherein he shows himself quite incompetent to handle his chosen thesis on a true philosophical method. All social questions are primarily moral questions, and all economical matters will go wrong until they are guided into the right way by ethical principles. Are might and profit simply to be the ruling principles in the settling of the pressing questions of the hour? On the main subject at issue, it is hard to say where the author stands. He believes in both individualism and socialism, and thinks our safety lies in the balance between these two, which surely is not an original or new discovery. As for the American spirit, it appears largely to consist of "bumptiousness" and progressiveness, with an eye always to the main chance, and in its public spirit there is apt to be a sharp lookout for number one. Comparing the clergyman Gladden (whom our author regards as apt to confuse what is with what ought to be) with the layman Gilman, we confess that the former seems to have the larger and clearer grasp of the subject. "What is" is just the thing that is troubling society now-a-days; "what ought to be" and how to make it so is just what we want to get at. The strictures of this work on Christian socialism arise from a want of knowledge of Christian principles and how to apply them; but the author comes out strong on "profit-sharing," with which he is quite familiar. With the individualism of Herbert Spencer and the socialism of Karl Merx, he has no sympathy, but the higher individualism that he advocates, unless it means far more than "a submission of the mind to the facts of law and order," will not accomplish the end in view. The hope and salvation of mankind stand in something beyond the wider knowledge and deeper insight, even in the application and practice of the ethical and spiritual teachings of Christ our Lord.

Mr. Gilman is always entertaining, and we enjoy and go along with a good deal of what he has written, although now and then he says something that grates on our feelings. We can assure him that unless the American spirit is pretty deeply innoculated with the principles of the Christian religion, we have little hope of the establishment of any true system of socialism.

THOMAS WHITTAKER, the New York Church publisher, has issued a tastefully colored booklet, 4x5, paper, "Not Changed but Glorified. 20 cents. Comfort for them that Mourn." Also from the same house comes the new Hymnal, with an appendix of the Canticles, pointed for chanting, by the commissioners. Cloth, 30 cents.

As an appropriate literary souvenir of the World's Fair and Columbian year, a special edition of "The Story of the Discovery of the New World by Columbus," is being prepared by Thomas Whittaker, publisher. Mr. F. Saunders, Librarian of the Astor Library, in this volume gives a skilful and excellent sketch drawn chiefly from accepted authorities. The new edition will be published in good taste at fifty cents, in paper covers, and one dollar in cloth.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOMAS Y. CROWELL & CO.

Philanthropy and Social Progress. Seven Essays. By Miss Jane Addams, Robt. A. Woods, Father J. O. S. Huntington, Prof. F. H. Giddings, and Bernard Bosanquet, with introduction by Prof. H. C. Adams. $1.50.

FLEMING H. REVELL CO.

Princeton Sermons. Chiefly by the professors in Princeton Theological Seminary.

HOUGHTON, MIFFLIN & CO.

Greek Poets in English Verse. By various translators. Edited, with introduction and notes, by Wm. Hyde Appleton. $1.50.

American Statesmen—Abraham Lincoln. By John T. Morse, Jr. In two vols. $2.50.

The Divinity of Jesus Christ. An Exposition of the Origin and Reasonableness of the Belief of the Christian Church. By the authors of Progressive Orthodoxy. $1.

LONGMANS, GREEN & CO.

The Final Passover. A Series of Meditations upon the Passion of Our Lord Jesus Christ. Vol. III. The Divine Exodus. By the Rev. R. M. Benson, M. A. Part I. $1.75.

HARPER & BROS.

In a Promised Land. A Novel. By M. A. Bengough. Paper covers. 50 cents.

Slavery and the Slave Trade in Africa. By Henry M. Stanley.

The Dictator. By Justin McCarthy.

Shandon Bells. By William Black.

Personal Recollections of Nathaniel Hawthorne. By Horatio Bridge.

J. B. LIPPINCOTT CO.

Little Miss Muffet. By Rosa Nouchette Carey. $1.25.

Val-Maria. By Mrs. Lawrence Turnbull. $1.25.

HOUGHTON, MIFFLIN & CO.

The Life of John Ruskin. 2 vols. By W. G. Collingwood. $6.00.

Dr. Latimer. By Clara Louise Burnham. $1.25.

A Cathedral Courtship. By Kate Douglas Wiggin. $1.00.

E. & J. B. YOUNG & CO.

Principles of Biblical Criticism. By Rev. J. J. Lias. M.A. $1.50.

JAMES POTT & CO.

The Hymnal, Revised and Enlarged.

Memorial Lectern at Holy Trinity Church

The church of the Holy Trinity, the Rev. E. Walpole Warrenr, ector, has been the recipient of a memorial lectern, as represented above, which is said to be the only one of its kind in the United States. The form taken is that of a pelican feeding her young, and is symbolical of the Eucharist. The pelican, who tears open her breast to feed her young with her blood, is the emblem of redemption through the suffering of Christ. There are many pelican lecterns in use in Europe, but few so beautifully modelled and naturalistic in form as the one possessed by Holy Trinity church. The pedestal and base are superbly finished in every detail. This work of art is placed as a memorial of one of the late vestrymen, and is inscribed in Gothic letters as follows: "To the Glory of God and in loving memory of James McCarter. Entered into rest Jan. 4, 1893. Easter, 1893." This form of lecturn commends itself to all Churchmen, as it is symbolical and beautiful, and reflects great credit on the Gorham Mfg. Co., who designed and executed it.

"At the north end of the high altar there was a goodly fine *letteron* of brasse where they sung the Epistle and the Gospell with a gilt pelican on the height of it, finely gilded, pullinge hir blood out hir breast to hir young ones, and winges spread abroade whereon did lye the book, . . . also ther was lowe downe in the quere another letteron of brasse, . . . with an eagle on the height of it, and hir winges spread abroade, whereon the Monks did lay theire bookes when they sung theire mattens, or at other times of service."—*Ant. Rites of Durham, pp. 11, 12.*

The Household

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER II.

"Alone in the world, what can be its fate?
The Fatherless are the care of God."—*Lord Lytton.*

"Bwidget, where is my Papa?"

It was the morning after the funeral. The little girl had been kept ignorant of those last sad rites, lest they might too greatly excite her mind with a sense of bereavement which she could not understand; so Bridget had taken her to a neighbor's for the day, answering the child's questions as best she could by telling her that her Papa had gone away for a little while.

But now, on the third day, Marion's first words upon waking were the repetition of the question Bridget dreaded to hear.

The little white-robed figure sitting upright on the tiny cot, the pleading blue eyes, the quivering baby lips, were more than the faithful nurse could stand. Gathering Marion in her arms, she rocked backwards and forwards in speechless grief—grief for the master from whom she had never received aught but kindness. The tears flowed freely, until presently, looking at the child, she saw large drops in the blue eyes, and felt sobs shaking the little frame.

"There, darling, we won't cry any more; and Bridget will tell you something. Papa was sick, pet, and he's gone away to heaven to get well again."

"Will Dod make Papa well again and bring him back to Mawion?"

("The Holy Mother help me," said the woman under her breath, "how can I iver tell the choild.")

"Sure, an' yer father 'll never be sick any more, an' some day he'll send for his pet to come to him."

"Des," answered Marion, with a smile of child-like faith, "Papa 'll tum for me, may be he'll tum to-mower."

And as the days passed into weeks it was "to-morrow" still, always the same thought that the baby lips uttered in connection with her father's absence—"Papa's tumin' home to-mower."

Gradually, as new impressions were planted upon the child-mind, as it opened more and more to the reception of ideas,—gradually her father became a memory to her; and this memory, though it necessarily faded as the years went on, never quite passed into oblivion: it could always be recalled by an effort of the will.

The grandmother found her hands full, with the care of John's child, and that other child who would never cease to be first in all her thoughts. It seemed a pity, the world said, that the one of her children who could best have aided her declining years should have been taken, and the other left; the one, a bright star among the sons of men; the other, a woman whose blighted life was named but with a sigh of pity, or a look of fear. Yet the mother shared not the world's verdict; for her, that solitary life absorbed all other interest in its own.

John's marriage, she had never approved. It was a linking with unbelievers, and would bring no good, she had said; for that other Marion was one who had stood apart from her family, in that she had not shared their infidelity. Beautiful had been her faith, when once she had taken her stand as "a member of Christ;" and it was John who had first found the struggling soul, and helped it to the light. Of all this the mother knew but little, for she, like her son, was a person of few words, but of unswerving devotion to duty, wherever it might call her; it was duty that called her to that dying bedside; 'twas duty now that called her to consider this child her own.

Her stern nature could but soften toward the lovely child; but she tolerated Bridget solely on John's account, because of her reverence for his dying request. And Bridget, divided between her love for Marion, and her fear of Mrs. Martyn's displeasure, was constantly crossing herself at sight of that stern countenance, those keen eyes that were upon her at every turn.

Morning and evening, the grandmother came to the nursery door, and at her knee the dark-haired child lisped her prayers, and always afterwards clasped her dimpled arms about the grandmother's neck, with a goodmorning or goodnight kiss, as the case might be. As yet she had not learned the necessity for repression of affection; and hers was a nature lovable, yet with a certain mixture of playful alertness which the grandmother sometimes mistook for wilfulness. But most of all she dreaded the grave, questioning humor that often followed gayer moods.

"Drandma, does Dod love 'oo?" Marion asked one day, coming up to that lady's side, after an unusual frolic with the gray kitten in the nursery.

"I trust so, Marion," was the reply.

Marion's questioning eyes became wistful in their intense gaze.

"Drandma, won't you smile at me and titty, like Dod does up in heaven?" and then she was off again as merry as ever in her play, leaving the grandmother puzzling over the strange words and quaint ways of John's child, whom she loved more than she dared to show, for fear it would wean her from that other love which needed even greater sacrifice than of old.

Perhaps the child would have been very lonely without Bridget to walk or play with her, out in the bright sunshine when the weather was good, or amuse her indoors when it stormed; but perhaps, too, it might have been better had Bridget not been there to take a place in Marion's heart that the grandmother would otherwise have filled, had the child been more dependent upon her.

On the same street was the Rectory, where a happy family gathered within the home-like walls: next to them was the Doctor's residence; and on the corner, the stone church, with its ivy hangings. At both houses Marion was a welcome visitor. There was a companionable disposition about the child which made her presence agreeable to both children and grown people.

No more gleeful laugh than hers rang out upon the lawns where the little ones played under the trees; yet she had been known to sit for an hour quietly listening to the conversation of older people, her bright eyes looking at the speaker as if she understood the meaning of his words: or again, she would chatter by the hour when with Bridget or some one she knew well.

"A remarkable child she is," said Mrs. Wilton to her husband one day, "such a sweet baby face, and such cunning ways, yet so old-fashioned at times."

"We must have her with the children as often as possible: her father was a shining light among the clergy. He is terribly missed from the ranks," and the Rev. Paul Wilton looked out of the parlor window upon the group outside.

"She doesn't look much like her father, does she?"

"Not at all, except for her chestnut curls and white forehead. As well as I remember, she resembles the mother whom I saw but once, shortly after the marriage. A very fair face hers was, and eyes just like the child's. Not a doll-baby face by any means, rather the reverse: character in every line."

It was a curious thing that the man who was recalling the picture of Marion's mother should himself be one of those persons who, while they harp much upon "force of character," possess a limited supply of that desirable quality.

A passably handsome face, almost expressionless in repose, but occasionally lighted by enthusiasm, was the Rev. Paul Wilton's. He was a man learned in the letter of the law, rigid in his observance of the same, yet lacking the spiritual fire which might have rendered his life beautiful, his ministry a harvesting of souls. Yet he had a large church, a wealthy and aristocratic congregation who were well pleased with his elegantly written, well-delivered sermons; he, too, was content, though not lacking in ambition for the future.

Marion was now five years old, a large, finely proportioned child, but not rosy-cheeked like the rector's sturdy boys; hers was a clear white skin with only a shadow of coloring to relieve its paleness; all the color of her face seemed concentrated in her eyes.

One afternoon Bridget took her little charge to their favorite place in Newberg, the grounds around the old house where Washington had his headquarters, which place commands a fine view of the river and the surrounding hills.

The other children, Marion's playmates, were also there: Jessica Lynn, the Doctor's little daughter; and Frank and Claude Wilton, and their baby sister, Maud.

They were a merry little party: Jessica, Marion, and Claude were all five years old; Frank was six; while the little baby was only eleven months old.

They had quite a picnic. Bridget had brought some crackers, and at the store she let Marion buy some candy, a rare treat now, since Grandma had said very sternly one day: "Candy is not good for children, it ruins their digestion, Bridget." "Yes'm", said Bridget, meekly, but inwardly resolved to spend a few of her own spare pennies for the child's delight, at the risk of future indigestion.

Poor Bridget was not wise, as we all know; but the grandmother's theory, though good, was rather hard practice for a little girl of five. And Marion seldom asked for "choc'lates" now-a-days; that one repulse had been enough.

The Wilton children had bananas; so Bridget spread a cloth upon the grass—it was late in May—and they had a feast then and there: even baby Maud enjoyed

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Barytes	59.36 per cent.	Regis Chauvenet
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Less than 7 per cent. white lead.

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"Pacific Warranted Pure [A] White Lead."

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it in the shape of a harmless cracker. The old man who had charge of the place came out to watch them and listen to the merry prattle.

It was one of Marion's gay moods, and she and Frank found it impossible to keep from frolicking together on the grass.

"See that bird, Frank, see!" cried the little maiden; and Frank in his endeavor to see over the top of his head, almost turned a somersault over Claude who was trying to "see the bird," too. They climbed on the bench beside the old man, who told them about the tin cup that the soldiers were used to drink out of "from that very spring;" they gathered buttercups by handfuls; and watched the sail-boats on the river below the hill; and at last went home together, quite ready for their bread and milk supper.

Marion had learned to read by this time, and her grandmother noted with almost more pain than pleasure, the child's love for books. It was a family trait, she said to herself; and from that hour she resolved that so far as possible she would shield this child from the evil that had come to the other through an unequal development of physical and mental powers. There are few children with whom this precaution is necessary; the majority need to be stimulated, rather than kept back in their brain work; but the exception in some startling cases proves the rule.

Therefore Marion was kept in the open air as much as possible, and was not to go to school for three years; so far, this treatment had been beneficial, and the child was unusually healthy and free from the nervous irritability to which delicate children are often subject. In spite of precaution, however, she spent every spare moment indoors, in looking at her picture books, and spelling out the words to herself, when no one was by to tell her. She knew many nursery rhymes from her Mother Goose Book, and often repeated them to the gray kitten, or to her dolls.

Susie, the rag doll, who went to bed with Marion every night, was her chief confidant and her dearest playmate, not even Jessica excepted.

"Bridget, does God like beads?" asked Marion one night, as nurse was brushing the child's hair before undressing her.

("Sure an' the praste will forgive me if I do tell one story, because I promised Mister Martyn I'd never teach her nothin' but the truth, even if it is heresy," said Bridget, crossing herself surreptitiously, but not escaping the notice of the earnest eyes fixed upon her.)

"Well, darlint, I think meself that the Blessed Lord don't care much for beads, but a poor woman like Bridget likes to have somethin' to remind her of her prayers, now and thin."

"But you don't say prayers all the time, do you, Bridget?"

The blue eyes were wider open than before.

"Bless your sweet heart, no, I ain't jist such a prayin' one as I moight be; but it's toime you were in bed now, pet, and there's Grandma at the door."

Presently Marion was kneeling by her grandmother's knee, saying her evening prayer, the prayer that goes up nightly from so many hearts, old as well as young, the world over:

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take."

Many and many a time in her after life that prayer returned to Marion's thoughts when the darkness brought no such dreamless slumber as blessed the little one that night.

And the years were speeding on, farther and farther from that death-bed where the infant life had but just begun its long journey through the world.

Five years later occurred another parting scene.

"I can hardly make up me moind to leave the choild; but 'tis the grandmother is wishin' it, and I suppose the toime has come for us to part."

"Oh Bridget! *must* you go? I will beg grandmother to let you stay with me always. Bridget, stay, please," and Marion's arms were thrown around her faithful friend in a tight embrace.

"Sure, an' if I could, I would, me pet, but what with your grandmother advisin' of me to go, an' me own old mother a writin' for me to come and see her before she dies, I think me mind's about made up to leave you for a toime. The Blessed Virgin knows I'd stay wid ye till my life's end, if I could do it wid the approval of me conscience. Niver moind, me pet, I'll come and see you often, when I can; an' promise me, darlint, if ever you're in need of help, come to your owld Bridget."

"I promise, Bridget," replied the child, smiling through her tears, "and I'll write to you often, but I'll miss you more than I can tell."

"Biddy," she added coaxingly, "won't you stop prayin' on beads? I don't believe God loves beads. You said so yourself."

"Holy Mother forgive me, but you must have misunderstood owld Biddy. Indade I'd lave them to ye for a keepsake, choild, but yer grandmoither 'd never forgive me."

"Oh, do give them to me, Biddy, I'll keep them in my treasure box, locked up safe."

"Bless your sweet life, an' I will, sure'n I can get plenty more where these come from; but don't let yer grandmother see 'em, she'd never forgive me for teaching you of such loike."

"Would she care, Bridget, really? for I won't keep them then."

"I don't think she'd moind, maybe, so yer don't use 'em for yer prayers."

"Never fear for that Biddy," laughed Marion, running off with her treasure.

(To be continued.)

Shoshone Indian Agency.

A SKETCH OF THE LIFE OF THE REV. SHERMAN COOLIDGE, B. D.

Mr. Coolidge is an Arapahoe Indian, now stationed at Fort Washakie as a missionary to the Arapahoe tribe. This tribe from time immemorial has lived on these western plains, a fierce and warlike people. His father, Van-nas-du-hut (Big-heart) was one of the tribal chiefs. His mother's name was Ba-an-noce (Turtle). Mr. Coolidge was born in the year 1860. The name, Des-tche-wa (Runs-on-top) was given him by his parents. Like other Arapahoe babes, he must have passed a great part of his time, until he was able to walk, in the slipper-shaped Indian cradle, strapped to his mother's back. When Ba-an-noce was particularly busy about her wig-wam duties, setting up or taking down the tepee, her baby, snugly wrapped in the cradle, would be hung up on the convenient limb of an adjacent tree. When the tribe was on the march he would be dangling from the horn of his mother's saddle, just as the little papooses are carried now.

Not long ago a very sad accident occurred here at the agency. A pony ran away with a baby case on its saddle. Off it went, plunging and kicking, across the prairie. Several riders dashed after it, but did not succeed in catching it until the little occupant of the case was quite dead.

When baby days had been left behind, Des-tche-wa was his father's pride. Indians are very indulgent to their boys. While his little sisters would be brought up by their mother to assist in the various duties of the camp, cooking, dressing pelts and hides, making buckskin leggings, moccasins, and bead work, he would be allowed to pass his time unrestrained, scampering around the camps, riding, fishing, hunting birds and other small game with his bows and arrows waiting for the time when he, too, would be old enough to ride out with the war party, a plumed and painted brave, which time to him never came, for he was destined to go on the war path of the Prince of Peace and to lead his people to a higher life and to better things.

The first incident of importance that Mr. Coolidge can remember took place when he was quite small. The Arapahoes had pitched their tents on the banks of a stream somewhere in Wyoming. The weather was fine, the camp quiet, the men lounged in the shade, the children were playing around, the women were engaged with their duties, when suddenly, without the slightest warning, a great band of hostile warriors charged through the camp, shooting and killing every one they could, and before the Arapahoes had recovered from the surprise, the enemy had galloped away out of sight. Nothing was left for them to do but to care for the wounded and bury the dead.

About this time, or soon after, the tribe had another very bitter experience. The United States troops were in the field against the Sioux. An Arapahoe in the pay of the government as a scout led them by mistake against his own people. The Arapahoes were this time also taken by surprise while on the march, and a great many of them were killed, including several of Mr. Coolidge's relatives, but he escaped, as on the former occasion. The soldiers were very sorry, apologized, and moved on. The Arapahoes have never forgiven the scout for his blunder. He is a very good man, but is ostracised and shunned as a traitor by them to this day.

When Destchewa was about seven years old he lost his father. Vannasduhut left the main body of the Arapahoes, camped on the Big Horn River, Wyoming

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THE LIVING CHURCH,
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and moved up one of its tributaries on a hunting trip. In the evening he pitched his tepee in the bushes that grew by the river. At dusk he had noticed a party of Indians killing a buffalo on a neighboring hill. Thinking that they were friends he apprehended no danger. Late that night, however, the family were startled from sleep by the fierce war hoop of the Shoshones and Bannocks, who had surrounded the camp. All ran for their lives and got away under cover of the darkness, except Vannasduhut, who remained to hold back the enemy while his family escaped. Destchewa, with the others, reached the main camp of the Arapahoes safely. Next morning a detail of warriors went in search of Vannasduhut and found him lying dead, shot through the heart, while defending his home.

After about two years more of wild life on the plains, Destchewa, with his mother, a few old people and some children, left the Arapahoe camp to go up to Camp Brown (now Lander City.) When within about a mile of the Fort, they were met by a band of Shoshone and Bannock warriors, who swooped down on them. They ran and hid in the bush, but were discovered. An old man, who accompanied the party, was shot down while begging for his life. The others would probably have shared his fate had not some soldiers, who had observed the disturbance from the Post, appeared on the scene and rescued them. They were taken to the fort, where they camped for some days under the protection of the garrison. Some of the officers desired to rescue the little boys in the party from their life of constant peril. After a little persuasion Baannoce consented to part with Destchewa, his little brother, Nenetcha, and his cousin, Cow-a-hay, knowing that they would be well cared for and protected by the whites. Nenetcha was adopted by Lieut. Larabee, Cow-a-hay by Capt. Pursell, and Destchewa by Dr. Shapleigh.

Destchewa was afterwards given to Captain Coolidge, of the 7th Infantry. Mrs. Coolidge took a deep interest in the little lad, and brought him up with devoted attention and motherly care. He received from her the name of Sherman Coolidge. He was baptized by Bishop Southgate, and educated at Bishop Whipple's schools, Faribault, Minn. He eventually took the degree of B. D., at Seabury Divinity School. He was ordained to the diaconate by Bishop Whipple in 1884, and advanced to the priesthood by Bishop Spalding, in 1885. In 1884, he was sent to the Shoshone Indian Reservation, Wyo., as a missionary to his own people, who share the Reservation with their old enemies, the Shoshones.

Baannoce had not forgotten her boy. She was told of his expected arrival here. Every evening she would walk out on the stage road to meet the coach which should have brought back her lost one. Through unexpected delays he was long in coming. One day, however, he did come—the "White Man-Arapahoe." I shall never forget the meeting with his mother. The old lady, bent with the weight of years and affliction, came tottering towards us. She had last seen her Destchewa a wild Indian boy nine years old. Fourteen long years had elapsed, and there stood a few paces in front of her a tall, stalwart, refined-looking gentleman. She was almost blind. Shading her eyes with her hand, she cast a hurried glance towards him. That was enough for a mother's eye. With a bound and a heart-rending cry, she rushed to his arms. Relatives and kinsfolk followed, each in their turn fell upon his neck and wept.

Baannoce has since departed this life to join her little Nenetcha and Cowahay in the home where the wicked cease from troubling and the weary are at rest.

On Whitsun Day we tried something quite new to us in the East of England, though apparently well known in the West. We all gathered in the churchyard, and then the children, the choir standing at the west end of the church, stretched out their arms, and holding one another's hands, formed a large ring round the church, and then we sang: "We love the place, O God," giving our church her greeting on the birthday of the Holy Catholic Church. Another time we shall do it better; we ought to have had the organ played, and all the windows open, to keep the voices together, and we ought to have said the Creed. Sometimes in the West of England, they have three rings round the church, all the old people, everybody comes. We only managed one ring, and had to stretch the little short arms wide to do that, and to close in quite near the old grey walls which have seen so many generations come and go, so many of them laid down under the shadow of the old church. It was a pretty little ceremony, and all the children seem quite to enjoy and appreciate it, giving their mother her greeting on the Church's birthday.—*The Church Times.*

Financial News

Last week the centre of liquidation was transferred from New York to Chicago, where the suspension of two banks,—the Chemical National and Columbian—precipitated the closing of about thirty smaller banking concerns in surrounding country towns. While the failures were in themselves of no great significance, it indicates the weakened condition of the country's financial fabric, and it is difficult to see any chance for improvement for some time to come. It is reasonable to suppose that no real change for the better can take place until inflated values are brought down to a true level and the policy of our Government on the silver and tariff questions is absolutely defined by actual legislation, thereby removing all conjectures and uncertain possibilities. Mercantile failures are increasing rapidly, and business is nearly at a stand-still. Railroad stocks and bonds are dull and prices are uniformly lowered. There is little disposition on the part of buyers to come into the market, notwithstanding the fact that many good bargains are manifested at present quotations.

The anomaly of money loaning on call at 3 to 4 per cent at such times as these, can only be explained by the fact that banks demand the highest grade of securities with an excessive margin as collateral to loans. Commercial paper of the best character cannot find a market at much less than 10 per cent discount, and even at this rate much of it goes begging.

The Treasury has succeeded in restoring its hundred million gold reserve, and very little of the metal has been exported lately, but with the heavy bank failures in Australia, England is being called on for large amounts of gold by the banks there, so that the advance in foreign exchange rates in New York indicates a resumption of exports in the near future. The most gratifying feature of the situation is the strong condition in which leading banks in the large cities have placed themselves, which has undoubtedly saved the country from a far worse state of affairs. C.

New York, May 15th.

A SENSATIONAL STORY

has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequalled as a food for infants. Sold by Grocers and Druggists.

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Reading Matter Notices

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The complete transformation of the famous Sterlingworth Inn, Lakewood, New York, into a Sanitarium, is a notable one. Where formerly only those on pleasure bent sought recreation at this charming resort during the heated term, a new class of visitors is rapidly filling the large and elegantly furnished Sterlingworth Inn and Sanitarium, although many of those who have enjoyed its hospitality for a summer are among those who are being benefitted by rest and treatment beside the shores of beautiful Chautauqua Lake.

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Helpful Suggestions

THOSE TIRED FEET.—If people who are troubled with tired feet could know the relief that comes from the use of cushions placed in front of the table where they stand when dishes are washed or vegetables prepared, they would provide themselves with one or more of these pads at once. They may be made with several thicknesses of old cloth, bagging, carpet lining, or horse blanket stitched together and covered with old carpet or drugget, the edges turned in and overhanded, and the whole then tacked like a comfortable. Hang it up by two loops when not in use, to keep the edges from curling up. In fact, to prevent this it is not a bad plan to have it oblong in shape.—*Albany Cultivator.*

GOING TO SLEEP.—If you have never done so, watch yourself go to sleep, said a Delsarte priestess, and you will be amazed to see how tense your position is. Your knees are drawn and bended, your back is curved, the arms are held more or less tightly to the body, and the fingers are folded; the eyes are held shut, not allowed to droop over the eyelids, the neck is strained, and the head seems to touch the pillow only at the temples. The points of contact with the bed are really at temples, shoulders, hips, knees, and ankles. Now look at a child sleeping. Every muscle is relaxed, every joint is inert and finds rest at every point. The features are undone, so to speak, the nose widens, the mouth droops, the eyelids close easily, and with every line of expression obliterate, he finds utter and complete repose. The abandon makes him fall out of bed sometimes, such an inert body has he become. You may imitate him even to that degree if necessary. Begin at your toes to relax, loosen all your joints and muscles, unbend your fingers, shake your wrists loose, take the curve and strain out of your neck, go all to pieces, in fact, and see how the day's fatigue seems to slip off from you, and the gentle mantle of rest and oblivion enfolds you like a garment.—*Good Housekeeping.*

BOILING WATER IN PAPER.—"My wife and I," says a travelling man, "were once in a hotel where we couldn't get any boiling water. After we had discussed the situation, my wife asked me if I had an envelope in my satchel. I got one out, when she told me to fill it with water and hold it over the gas jet. I hesitated, but finally did it, and expected to see the envelope blaze up every moment. But it didn't blaze. The envelope took on a little soot, but that was all. The water boiled in time, and the envelope was as good as ever when the experiment was at an end. I don't know the chemistry of the process, but try it yourself and see if it will not work.—*New York Tribune.*

COLD BATHING IN THE MORNING.—Cold bathing early in the morning is beneficial only to those persons who have sufficient vital energy and nervous force to insure good reaction with no subsequent langour or lassitude. Many persons who are greatly refreshed by their morning bath, feel tired or languid two or three hours after it. When this occurs, it is conclusive evidence against the practice. Persons who have an abundance of blood and flesh, who are lymphatic or sluggish in temperament, and whose nervous force is not depleted, can take the cold morning bath to advantage. Others who are inclined to be thin in flesh, whose hands and feet become cold and clammy on slight provocation, who digest food slowly, and assimilate it with difficulty, who are nervous and who carry large mental burdens, should avoid early morning bathing. For all such, the bath at noonday or before retiring at night is far more desirable, and it should be followed by rest of body and brain till equable conditions of circulation are re-established. Some individuals who are weak in nervous power, have such excitable peripheral nerves that they get at once a perfect reaction from cool bathing, but lose in after-affects more than the value of the bath. This class of persons should not bathe too often, and should always use tepid water, choosing the time preferably before eating.—*Jenness Miller's Illustrated Monthly.*

ALUMINUM TRUNKS. — Those who have travelled far and often, know to their cost, what havoc each journey makes with their trunks. The stoutest ordinary wooden trunk may collapse at some inopportune moment. As for tin boxes, they are nowhere as far as durability goes. In view of these things, what wonder that a genius of the hour has invented an aluminum trunk. For these aluminum trunks it is claimed that they will last for years, that they will not tarnish or rust, and that they are light in weight. The largest measures 39 inches by 23 inches, and is 22 inches deep. This is fitted with tray for hat, bonnet, gloves, fans, collars, and underwear, and there is a second tray for light dresses, blouses, etc. In appearance, these trunks are attractive; they are made of wood with an entire casing of aluminum. A few bars of wood give strength to the sides and lid.—*Boston Journal of Commerce.*

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